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LATIN SYNONYMES.

TRANSLATED BY

REV. H. H. ARNOLD B.A.

WITH

AN INTRODUCTION

BY

S. H. TAYLOR, LL. D.

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Doderlein's Hand-book of Latin synonome



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INTRODUCTION TO THE AMERICAN EDITION.

DR. LUDWIG DÖDERLEIN, the author of this work, was born in 1791, and became Professor in the University of Erlangen. He is an eminent philologist, and the author of several valuable philological works. The most important of these are: "The Formation of Latin Words;" "A Homeric Glossary;" "Handbook of Latin Etymology;" "Latin Synonymes and Etymologies," in six volumes; on this he labored more than twelve years, the first volume appearing in 1826, the last in 1828. From this latter work, the volume here presented was prepared

by the author, and first published in 1840. After a familiarity of several years with most of the best manuals on Latin Synonymes, we find this superior to any of them, and better adapted to the wants of the student. It shows an intimate and comprehensive acquaintance with the language, and a nice discrimination between the significations of words having a greater or less similarity of meaning. The distinctions are generally well founded, and clearly stated. While at times the distinction may seem to be too refined and subtle, careful observation and more extended study will usually correct such an impression. The difference between related words may proceed from a variety of sources. It may be that of genus and species; or it may be historical, one being used at one time and the other at a different one; or one is abstract, the other concrete; one is literal, the other figurative; one is the more common expression, the other

the more elegant; one is a prose word, the other poetical; one belongs to one kind of poetry, and the other to another. The difference also consists in the point of view which the writer takes. *Quies* is rest; *requies* also is rest; but the latter word shows that the writer has in mind a previous state of *unrest*. There are other differences also growing out of the essential nature of the words.

The advantages of the study of *synonymes* in a classical course, are too great to be neglected. A knowledge of them gives to the student a fulness and precision of his author's meaning otherwise unattainable. The point of a sentence often turns upon a delicate shade of thought conveyed by a particular word, which another of similar signification would not give; if this delicate shade is not appreciated, the writer's thought is either misapprehended, or but imperfectly understood.

Again, the habit of observing the proper use

of words related to each other in meaning, as whether one is generic, and the other specific, one abstract, the other concrete, one literal, the other figurative, or whatever be the ground and nature of the difference, is one of the essential benefits of classical study. The whole process of such study, when rightly conducted, is that of "arbitrating between conflicting probabilities;" and the closest power of arbitration is often requisite in determining the particular idea conveyed by related words. Or, if the distinctions are drawn out, as they are in a treatise on *synonymes*, the mind of the student is trained to close and discriminating observation, in being required to note and fix these distinctions, and to give a definite form to them in his own mind, and to express them in his own language.

Besides the more direct advantages resulting from the study of *synonymes*, an increased interest will thereby be given to classical studies

There is a natural fondness in the youthful mind for the process of comparison, for tracing resemblances and differences. This element should not be neglected when it can be turned to so good account. It will help to relieve the tedium and barrenness of classical study, as too often conducted, and to give some living features to languages which are too generally looked upon as “dead.”

The meaning of a particular word is often given more distinctly by stating its opposite. The relation, or shade of thought, which cannot be conveyed fully by a direct definition, nor perhaps, indeed, by words at all, is made clear and distinct by showing to what it is opposed. This valuable means of elucidation, the author has used with great success in this work.

While the author has “omitted all detail in the treatment of Greek synonymes” in this compend, he has very wisely sought out the

nearest corresponding Greek expression, and placed it with the Latin word to be explained. Thus the Greek word, to the more advanced scholar, will often throw light upon the Latin, and the Latin in turn upon the Greek. In this way the work is indirectly valuable in elucidating Greek synomyes.

The present edition of this work is reprinted from the second London edition, which is essentially the same as the first, with a few corrections and improvements.

S. H. T.

ANDOVER, JANUARY, 1858.

THE
AUTHOR'S PREFACE.

THE wish has been expressed to me from different quarters, and particularly by several respectable school-masters, to see the essential results of my larger work on Latin Synonymes and Etymologies compressed into a Hand-book. Although within the twelve years since I began to work at the long-neglected study of Latin Synonymes, the market has been almost glutted with works of the same sort, in the form of hand-books, by Habicht, Ramshorn, Jentzen, and Schmalfeld, I have not, on that account, the least hesitation in complying with the wish expressed to me, by publishing the present Abridgment; for, in asserting that my method and the arrangement of my materials are totally distinct from what have been adopted by those deserving authors, I trust that I am neither extolling myself, nor under-rating them. The Abridgment which I here submit to the Public contains, I hope, all that is essential in my larger work;—to effect which object I have omitted certain things of less direct importance; namely,—

First,— All etymological deductions. Not wishing, however, entirely to renounce my principle of associating the etymology with the synonyme, I have inserted it between parentheses, whenever it was not either so obvious as to make the insertion unnecessary, or so far-fetched as to make the etymology doubtful. Many instances of this sort will and must, especially to him who is not conversant with etymological researches, appear singularly uncouth; but it would have led me too far to refer, in every instance, to the principles established in the Treatise on the Formation of Latin Words, which I have subjoined to my larger work as a Supplement. I must, therefore, entreat those readers and critics into whose hands my treatise has not fallen, to ignore (if I may use a law term) the words included between parentheses, or to suspend their verdict concerning them.

Secondly,— I have omitted all parallel passages, and such as have an affinity with each other, without possessing any stringent force as proofs. On the other hand, I have given at length those passages in the classics in which the ancients, in the course of speech, and not by means of grammatical reflections, have introduced synonymes in contrast with each other, and thus taught their differences; and where such passages were wanting, I have frequently brought into *juxta-position* several passages from one and the same author, in which he seems to have indicated some peculiar force in a particular expression.

Thirdly,— I have omitted all critical and exegetical discussions. The more scientific form of my larger

work not only afforded me the opportunity, but imposed the obligation of entering upon such discussions; but in the present Abridgment I have thought it best, except in a very few cases, to omit them altogether.

Fourthly,—I have omitted all detail in the treatment of the Greek synonymes. Nevertheless, I have thought it of essential importance to search for the nearest corresponding expression, both in the Greek and German languages, and place them by the side of the Latin synonyme; and at the same time to ascertain, and make intuitive, as it were, the precise meaning and extent of the Latin expression, by the introduction of such words as are strictly in opposition to it.

Fifthly,—I have omitted the views of other writers on synonymes. In my larger work I introduced, often only as literary curiosities, distinctions derived from the Latin grammarians, Varro, Cicero, Agrætius, Pseudo-fronto, and Pseudo-palæmon; and I also quoted, whether agreeing with or differing from me, the modern writers on synonymes, Popma, Hill, Dumesnil, Smitson, Habicht, Ramshorn, Jentzen, and others. Instead of which I must here content myself with merely referring to such quotations as are contained in my larger work; and have therefore added, at the end of each article, the volume and page of that work in which these quotations are to be found.

Sixthly,—I have omitted such synonymes as are of very rare occurrence, and distinguished from each other by a very slight difference. In my larger work I have treated as synonymes many expressions, *ἄπαξ εἰρημένα*, that occur but once, and whose differences, on that very

account, cannot be deduced from the general usage of the language, but can merely be guessed at from etymology and other sources. Such expressions are of no importance with reference to the object of this Handbook. The same may be said of many synonymes which can be distinguished, as it were, only by a microscope. Such synonymes are found throughout my larger work in great numbers, and have drawn upon me the reproach of "hair-splitting." The fact I must acknowledge, but cannot admit it to be a reproach; for surely it is the proper vocation of a scientific writer on synonymes, not so much to distinguish words that merely resemble each other in meaning, as those that are apparently equivalent. The greater their apparent equivalence, the more difficult it is to grasp their essential difference, and the more indispensable the aid of a guide to synonymes. If, therefore, it be admitted, that words identical in meaning do not exist, and that it is morally impossible, if I may use the expression, that they should exist, the only questions are, whether, in such cases, it is worth while to search out their differences, and whether it is possible to find them out. Science will answer the first question, without hesitation, in the affirmative; and with respect to the second, there can at least be no presumption in making the attempt. A distinction is soon obtained when several words are contrasted with the word under consideration; and if these contrasted words are also synonymous with each other, it must follow, that the affinity of the several words in meaning is so close, as to permit their interchange, as synonymes, under all circumstances. Their differences

are altogether unimportant with reference to speaking and writing, but highly important as far as the intimate and more refined knowledge of the language itself is concerned. It is on this account that hair-splitting is allowable. Can there be a doubt that a distinction will be slight in proportion as it has its origin in the individual feelings of those by whom a language is used? Such distinctions in *synonymes* are, consequently, most felt in one's native language; it is only necessary that the feelings in which they have their origin should not be vague and unformed. In the introduction to the fourth part of my work I have evinced, I hope, sufficient liberality and tolerance with regard to the obligation of conforming to these hair-breadth distinctions, and selecting one's expressions accordingly. So much in justification of those reprobated hair-splittings; those discoveries of atoms, or, as my deceased friend Bremi expressed it, keen discernment of atoms, which in my larger work, more devoted to science than to instruction, found their proper place; but in the present Hand-book, intended for the use of schools, especially in the art of writing Latin, my predilection for such nice distinctions would be sadly out of place. Distinctions of that sort I have, therefore, for the most part, omitted, but not with the intention of silently retracting them.

I here submit a few observations to the notice of schoolmasters. For the purposes of instruction, *synonymes* may be divided into three classes; the first embraces those which the scholar cannot too quickly learn to distinguish, because their affinity is merely

apparent, arising from their being translated by the same word in the mother-tongue; for instance, *liberi* and *infantes*; *animal* and *bestia*; *hærere* and *pendere*; *sumere* and *adimere*; *hostis* and *inimicus*. The interchange of such synomyms may be counted a blunder of the same sort as that which is called a solecism. To the second class belong those synomyms which may be distinguished from each other with ease and certainty, but which are, at the same time, so nearly related in meaning, that the ancients themselves use them, without hesitation, as interchangeable; for instance, *lascivus* and *petulans*; *parere* and *obedire*; *ater* and *niger*; *incipere* and *inchoare*; *mederi* and *sanare*; *vacuus* and *inanis*; *spernere* and *contemnere*; *tranquillus* and *quietus*. As long as the scholar has to contend with the elements of grammar, the teacher may leave him in the erroneous opinion, that these expressions have exactly the same meaning; but, when further advanced, he must be taught to distinguish them, partly in order to accustom him to that propriety of expression which is necessary in writing Latin; partly, without reference to composition, as a very useful mental exercise. In the third class I rank those words whose differences are not to be ascertained without trouble, and cannot be deduced with full evidence from the old authors, and which, probably, were but dimly discerned even by the ancients themselves; for instance, *lira* and *sulcus*; *remus* and *tonsa*; *pæne* and *prope*; *etiam* and *quoque*, *recordari* and *reminisci*; *lævus* and *sinister*; *velox* and *pernix*; *vesanus* and *vecors*; *fatigatus* and *fessus*, *collis* and *clivus*. Such distinctions are of little or no

consequence in composition, except when it is necessary to use synonymous terms in express opposition to each other ; for instance, *mare* and *lacus*, in opp. to *annis* and *fluvius* ; *metus* and *spes*, in opp. to *timor* and *fiducia* : when such occasions occur, the richness of a language in synonyms is available. A more scrupulous exactness in this respect would appear to me arrant pedantry, and necessarily obstruct the free movement of the mind in writing. As a teacher, I should wish that the synonyms of the first sort should be distinguished by boys in the elementary classes ; those of the second, I would introduce into the higher classes, and teach the scholar, when about fourteen, to observe their differences in the choice of expressions in composition ; I would also explain them in the interpretation of an author, but with moderation, as a spur to thinking, not as a clog in reading. Those of the third class I would never introduce, except in explaining such passages as render their introduction unavoidable ; for instance, when an author combines *flumina et amnes*, I would explain their difference to defend him from the suspicion of tautology.

I have consulted convenience of reference in interweaving the alphabetical index with the context. By this means any one can find at once the word of which he is in search, which a separate index would render impossible.

These arrangements, combined with an almost studied precision of expression, have enabled me to reduce the six volumes of my larger work on Synonyms (which fills, including the Supplement, more than one hundred

and forty-three sheets) to this Abridgment, of about fifteen. The etymological part of my researches I reserve for a separate volume, of about the same size as the present, which will make its appearance as an Etymological Hand-book of the Latin language.

May the present publication, and that which I announce, meet with the same favorable and indulgent reception that has fallen to the share of my larger work with all its defects.

Erlangen, December, 1839.

HANDBOOK

OF

LATIN SYNONYMES.

A.

ABDERE, see *Celare*.

ABESSE; **DEESSE**; **DEFICERE**. 1. *Abesse* denotes absence as a local relation, 'to be away' from a place; but *deesse* denotes an absence by which a thing is rendered incomplete, and means 'to fail,' 'to be wanting,' in opp. to *esse* and *superesse*. Cic. Brut. 80. Calidio hoc unum, si nihil utilitatis habebat, *abfuit*, si opus erat, *defuit*. 2. *Deesse* denotes a *completed* (*i. e.* already existing), *deficere* a commencing state. Cic. Verr. i. 11. Vereret ne oratio *deesisset*, ne vox viresque *deficerent*. (v. 339.)

ABNUERE, see *Negare*.

ABOLERE (*ἀπολέσαι*) means 'to annul,' to 'annihilate,' and, as far as possible, to remove from the universe and cast into oblivion; but *deleere* (*διολέσαι*, or *δηλεῖν*) 'to destroy,' to bring a thing to nought, and make it useless.

ABOMINARI; **EXSECRARI**; **DETESTARI**. *Abominari* means to recoil from, as of evil omen; and to avert a threatening evil by a ceremony, in opp. to *omen accipere*; *exsecrari* means to *curse*, when one

would exclude a guilty person from human society as devoted to the infernal gods, in opp. to blessing ; lastly, *detestari* (*Θέσσασθαι*) means to curse, when one wishes to deprecate evil by an appeal to the gods against a dreaded person or thing, in opp. to *praying in behalf of*.

ABSCONDERE, see *Celare*.

ABSOLVERE, see *Finire*.

ABSTINENTIA, see *Modus*.

ABUNDARE ; REDUNDARE. *Abundare* denotes plenteousness in a good sense, as the symbol of full measure and affluence, like *περιένται* ; *redundare* is used in a bad sense, as a symbol of over-abundance and luxury, like *περισσεύειν* : of that which is *abundans* there is an *ample supply* at hand ; that which is *redundans* is superfluous and might be dispensed with.

ABUNDE, see *Satis*.

AC, see *Et*.

ACCENDERE ; INCENDERE ; INFLAMMARE ; COMBURERE ; CREMARE. *Accendere*, *incendere*, and *inflammare*, mean 'to set on fire :' *accendere*, from without, and at a single point, like *ἀνάπτειν* [hence to *light* a torch, etc.] ; *incendere*, from within, like *ἐνδαίειν* [hence to *set fire* to *houses*, *villages*] ; *inflammare*, 'to set on fire,' either from without or from within, but with bright flames, like *ἀναφλογίζειν* ; *comburere* and *cremare* mean 'to burn up, or consume by fire ;' *comburere*, with a glowing heat, as the causative of *ardere*, like *κατακαίειν* ; *cremare*, with bright flames, as the causative of *flagrare* like *πιμπράναι*. Hence, *mortui cremantur* on a bright blazing funeral pile ; *vivi comburuntur*, Cic. *Fam.* x. 32. *Verr.* i. 33 and 38, in order to make the torture of that mode of dying felt the more. (iv. 250.)

ACCEPTUS, see *Gratus*.

ACCIDERE ; EVENIRE ; CONTINGERE ; OBVENIRE ; OBTINGERE. *Accidere* and *evenire* denote both

favorable and unfavorable occurrences; but the *accidentia*, unexpected ones, overtaking us by surprise; the *evenientia* were expected, foreseen; *contingere*, *obvenire*, *obtingere*, are generally confined to fortunate occurrences. The *accidentia* are fortuitous, the *evenientia* result from foregoing acts or circumstances; the *contingentia* are the favors of Fortune; the *obtingentia* and *obvenientia* are the things that fall to one's *lot*. Cic. Fam. vi. 21. Timebam, ne *evenirent*, quæ *acciderunt*: the word *evenirent* has a *subjective* reference to his foresight, the word *acciderunt* is entirely *objective*; the point of view taken by it being that of those who *now* manifest *surprise*. See also Tac. H. iv. 19, and Sen. Ep. 119. Scies plura mala *contingere* nobis quam *accidere*. (v. 339.)

ACCIPERE, see *Sumere*.

ACCIRE, see *Acessere*.

ACCUSARE, see *Arguere*.

ACER; VEHEMENS. Acer (*ἀκύς*) denotes eagerness in a good sense, as fire and energy, in opp. to *frigidus*, like *ἀξύς*: but *vehemens* (*έχομενος*) in a bad sense, as heat and passion, in opp. to *lenis*; Cic. Or. ii. 49, 53, like *σφοδρός*. (iv. 450.)

ACERBUS; AMARUS. Acerbus (from *κάρφω*) means a biting bitterness, in opp. to *mitis*, like *ἀξύς*; amarus, a nauseous bitterness, in opp. to *dulcis*, like *πικρός*. Quintil. xi. 3. 169. Cic. Rep. iii. 8. Plin. H. N. xxvii. 9. Sen. Ir. i. 4. (vi. 4.)

ACERVUS; CONGERIES; STRUES; CUMULUS. 1. Acervus and congeries mean 'heaps' of homogeneous things collected and piled up in layers; acervus [from *ἀγείρω*], like *σωρός*, with arrangement, and mostly in a conical shape, but congeries, negligently, and altogether without regard to shape; strues denotes that something new is produced, and a determinate form given, serving a particular purpose; like *Ὥημών*. Curt. viii. 7. 11. Passim *acervos struesque accendeant*; meaning by *acervos* 'heaps' or 'piles,'

by *strues* 'stacks' of wood. 2. *Cumulus* (from ἄκμή) means strictly, not the heap itself, but the top, by which the heap is completed as a whole, like the key-stone, by which any thing first reaches its proper and complete height, almost like *κορυφή*; and it has this meaning particularly in *cumulare*, which is like *κορυφοῦν*. Compare Liv. xxii. 59. *Superstantes cumulis cæsorum corporum*, with *Cannenses campos acervi Romanorum corporum tegunt*: and xxiii. 5. *Molibus ex humanorum corporum strue faciendis*. (ii. 118.)

ACHIVI; ACHÆI; ACHAIUS; ACHAICUS; TROIUS; TROICUS. 1. *Achivi* are the Homeric Greeks, or Ἀχαιοί; *Achæi* are either the inhabitants of Achaia, or, in the poets, the Greeks at large, as contemporaries of the Romans. Cic. *Divin.* i. 16. *Cum Achivi cœpissent inter se strepere*. Compare this with *Cæcil.* 20. *Quod cum sibi Achæi patronum adoptarant*. 2. *Achaius* is the adj. of *Achivus*. Hor. *Od.* i. 15. 37. Virg. *Æn.* ii. 462; but *Achaicus* is the adj. of *Achæus*. Cic. *Att.* i. 13. 3. *Troius* is the more *select* term, as adj. of the old heroic and Homeric *Troja*; *Troicus*, the usual adj. of the country *Troas*, without reference to the Trojan war. (v. 306.)

ACIES; ACUMEN; CACUMEN; MUCRO; CUSPIS. 1. *Acies* is the sharpness of a line adapted for cutting; *acumen*, of a tip or point adapted for sticking. Figuratively, the *acies mentis* is shown in the keen sifting of what is confused, in clear perception; the *acumen mentis* is the fathoming of that which is deeply hidden, in subtle discovery. 2. *Acumen* and *cacumen* mean a natural head or top; *acumen*, of a cone, beak, and so forth; *cacumen*, particularly that of a mountain: *mucro* and *cuspis* mean an artificial head, for the purpose of piercing and wounding; *mucro*, that of a sword, dagger, and so forth; *cuspis*, that of a spear, arrow, etc., like *aiχμή*. (vi. 5.)

ACIES, see *Pugna*.

ACTA, see *Ripa*.

ACTOR; COMŒDUS; LUDIO; HISTRIO. The generic term *actor*, and the specific terms *comœdus* and *tragœdus*, denote the player, as a respectable artist; but *ludio*, *ludius*, the *comedian*, the player, who makes acting his *trade*, with the accessory notion of commonness; lastly, *histrion*, sometimes the *actor*, sometimes the *comedian*, but mostly with the accessory notion of buffoonery and boasting. Cic. *Sext.* 54. *Ipse ille maxime ludius, non solum spectator, sed actor et acroama.* Rosc. *Com:* 10. *Nemo ex pessimo histrione bonum comœdum fieri posse existimaret.* Ep. ad Qu. Fr. i. a. E. *Hortor ut tanquam poetæ boni et actores industrii solent, in extrema parte diligentissimus sis.* Suet. *Aug.* 74, (v. 334.)

ACUMEN, see *Acies*.

ADAMARE, see *Amare*.

ADESSE; INTERESSE; PRÆSENTEM ESSE. 1. *A desse* means to be near a person or thing; but *interesse*, to assist in a transaction, to *take a part* in it. Cic. *Verr.* i. 40. *Crима ea, quæ notiora sunt his qui adsunt, quam nobis De illo nihil dixit, in quo interfuit.* 2. *A desse* denotes generally the presence in a circle to which we belong; *præsentem esse*, absolute, audible and visible presence. When an expected guest is within our walls, *adest*; he who is in the same room with us, *præsens est.* (v. 337.)

ADHUC; HACTENUS; HUCUSQUE. *Adhuc* refers to time, up to this moment; *hactenus* and *hucusque* have a local reference, up to this place, or this point.

ADIGERE, see *Cogere*. ADIMERE, see *Demere*.

ADIPISCI, see *Invenire*. ADMIRARI, see *Vereri*.

ADMODUM, see *Perquam*. ADOLERE, see *Accendere*.

ADOLESCENS, see *Puer*. ADORARE, see *Vereri*.

ADSCENDERE, see *Scandere*. ADSOLERE, see *Solere*.

ADSPECTUS, ADSPICERE, see *Videre*.

ADULARI, see *Assentiri*. ADUNCUS, see *Curvus*.

ADVENA, see *Externus*. ADVENTOR, see *Hospes*.

ADVERSARIUS; HOSTIS; INIMICUS. 1. *Adversarius* is the generic term for every opposer, in the field, in politics, in a court of judicature, like ἀντιστάτης. *Hostis* (from ἔχω) is 'the enemy' in the field, and war, opp. to *pacatus*. Cic. Rep. ii. 3. Sen. Q. N. vi. 7. like πολέμιος; *inimicus*, 'an enemy' in heart, opp. to *amicus*, like ἔχορός. Cic. Man. 10. Pompeius saepius cum *hoste* conflixit, quam quisquam cum *inimico* concertavit. Phil. xi. 1. Verr. i. 15. Curt. vii. 10. Liv. xxii. 39. Nescio an infestior hic *adversarius*, quam ille *hostis* maneat. 2. *Hostilis* and *inimicus* denote states of hatred become habitual qualities; *infestus* and *infensus* only as temporary states; *infestus* (ἀνασπαστός?) applies to a quiescent state of aversion, like disaffected, unkind, and thus it is applied to inanimate things that threaten hostility; *infensus* (from πένθος) denotes a passionate state of mind, like enraged, and is therefore applicable to persons only. Tac. Ann. xv. 28. Non *infensum*, nedum *hostili* odio Corbulonis nomen habebatur. Cic. Verr. iii. 24. Sall. Cat. 19. Sen. N. Q. iii. pr. Animus luxuriæ non *adversus* tantum, sed et *infestus*. Liv. ii. 20. Tarquinium *infesto* spiculo petit; Tarquinius *infenso* cessit *hosti*. (iv. 393.)

ADVOCATUS; CAUSIDICUS. *Advocatus* means in the writers of the silver age 'a counsel' in relation to his services and to his client, as his friend and assistant; *causidicus*, in relation to his station and profession, often with the contemptuous accessory notion of his being a hireling. (vi. 8.)

ÆDES, see *Templum*.

ÆDIFICIUM; DOMUS; ÆDES; FAMILIA. 1. *Ædificium* is the generic term for buildings of all sorts, like οἰκοδόμημα; *domus*, and *ædes*, *ædium*, mean 'a dwelling-house'; *domus*, as the residence and home of a family; *ædes* (αἴδω, αἴδουσα), as composed of several apartments, like δόμοι, δώματα. Virg. G. ii. 461. Ingentem foribus *domus* alta super-

bis mane salutantum totis vomit *ædibus* undam. (vi. 8.)
 2. *Domus* denotes 'a family' in the patriarchal sense, as a separate society, of which the individuals are mutually connected; *familia*, in a political sense, as part of a *gens*, *civitas*, or *populus*. (v. 301.)

ÆGER; ÆGROTUS; MORBIDUS; MORBUS; VALETUDO; INVALETUDO. 1. *Æger* is the generic term for every sort of illness and uneasiness, whether mental or physical; *ægrotus* and *morbidus* indicate bodily illness: *ægrotus* is applied particularly to men; *morbidus*, to brutes: the *æger* feels himself ill; the *ægrotus* and *morbidus* actually are so. 2. *Morbus* and *valetudo* denote an actual illness; *morbis*, objectively, that which attacks men; *valetudo*, subjectively, the state of the sick, though this distinction was introduced by writers of the silver age; *invalētudo* means only an *indisposition*. (iv. 172.)

ÆGRE, see *Vix*.

ÆGRITUDO, see *Cura*.

ÆGROTUS, see *Æger*.

ÆMULATIO, see *Imitatio*.

ÆQUALIS, see *Æquus*.

ÆQUOR, see *Mare*.

ÆQUUS; PAR; ÆQUALIS; PARILIS; COMPAR; IMPAR; DISPAR. 1. *Æquum* (from *εἰκελος*) is that of which *its own* component parts are alike, in opp. to *varius*, Cic. *Verr.* v. 49; *par* (from *πειρω*) is that which is like to some other person or thing, and stands *in the same rank* (on the *same level*) with it or him, in opp. to *superior* and *inferior*. Cic. *Brut.* 59, 215. *Orat.* ii. 52, 209. 39, 166. In *æquo marte* the battle between two parties is considered as a whole; in *pari marte* the fortune of one party is set against that of the other, and declared to be equal to it. 2. *Par* denotes similarity with respect to greatness, power, and value, or equality and proportion with regard to number, like *ἴσος*; *æqualis* refers to interior qualities, like *ὅμοιος*. The *par* is considered as in a state of activity, or, at least, as determined and prepared to measure himself with his match in contest; the *æqualis*, in a state of rest, and claiming merely comparison and equality as to

rank. The *paria* are placed in opposition to each, as *rivals* in the contest for pre-eminence; the *æqualia* are considered in a friendly relation to each other, in consequence of their common qualities and sympathies. Hence *pariter* means, in the same degree, *ἴσα*; *æqualiter*, in the same manner, *ἴσολος*, *ἴσης*. Veil. Pat. ii. 124. 3. *Par* denotes *quite like*, *pariis*, *nearly like*, as a middle step between *par* and *similis*. 4. *Par* expresses equal to *another*, and hence may relate to only *one side*; *compar*, mutually equal, like *similis* and *confines*, *ἔργος* and *συνέργος*. 5. *Inpar* denotes inequality as to *quantity*, either arithmetical inequality with regard to number [— odd], or a *relative inferiority* as to strength; *dispar* refers to *quality*, without distinguishing on which side of the comparison the advantage lies. (iv. 77.)

ÆQUUS; **PLANUS**; **CAMPUS**. 1. *Æquum* (from *ἀκλος*) denotes that which is flat, an horizontal flatness, in opposition to that which rises or sinks, to *superior*, *inferior*, and *acclivis*. Cic. Fam. iii. 8. Orat. iii. 6. Tac. Agr. 35. Hist. iv. 23; *planum* (from *πλάξ*) denotes 'evenness,' in opp. to unevenness, to *montosus*, *σπονια*. Cic. Part. 10. Quintil. v. 10, 37. 21. Hence, figuratively, *æquum* denotes 'justice,' as injustice may be considered as beginning when one part is raised above another; in the same way *planum* denotes clearness and distinctness, where nothing rises to interrupt the view. 2. *Æquor* and *planities* denote a flat surface with regard to its form; *campus*, with regard to its position, as low-lands in opp. to high-lands. (iv. 71.)

ÆQUUS ANIMUS, see *Satis habere*.

AER, see *Anima*.

ÆRARICUM; **FISCUS**. *Ærarium* is 'the public treasury'; *fiscus* (from *πῖς*, *πῖάκενη*), 'the imperial treasury.' Tac. Ann. vi. 2. *Bona Sejani ablata, æratio, ut in fiscum cogerentur; tanquam referret!* (vi. 10.)

ÆRUMNA, see *Labor*.ÆSTUARE, see *Calere*.AFFARI, see *Alloqui*.AFFINIS, see *Necessarius*.AGER, see *Rus* and *Villa*.ÆSTIMARE, see *Censere*.ÆTERNUS, see *Continuus*.AFFATIM, see *Satis*.AFFIRMARE, see *Dicere*.

AGERE; FACERE; GERERE; OPUS; FACTUM; AGE; I NUNC; DEGERE. 1. *Agere* (ἀγεῖν) has an effect that exists in time only, like to do; *facere*, an effect that exists in space also, as to make. The *acta* are past as soon as the *agens* ceases, and remain invisible in the memory; the *facta* cannot properly be said to exist till the *faciens* ceases. Quintil. ii. 18. The *agens* is supposed to be in a state of activity of some kind; the *faciens* in a state of *productive* activity. 2. *Agere* means 'to do' something for one's own interest; *gerere* (ἀγείρειν), for the interest of another, to execute a commission. Cie. Verr. i. 38. Quæ etiamsi voluntate Dolabellæ *fiebant*, per istum tamen omnia *gerebantur*. 3. *Opus* is the result of *facere*, as the work, ἔργον; *factum* is the result of *agere*, as the transaction; *res gestæ* are deeds [e. g. in war], πράξεις; *acta* are only political enactments. Cie. Att. xiv. 17. Multa do *facto* ac de *re gesta*; the former by the exertions of Amatius, the latter by his own wise and spirited animadversions through Dolabella. 4. *Age*, *agedum*, is an earnest exhortation, as 'On, on!' *I nunc* is an ironical exhortation, as 'Go to!' 5. *Agere* means to be active, and in the midst of business; *degerere*, to live somewhere in a state of rest, in voluntary or involuntary inactivity. Tac. Ann. xv. 74. Deum honor principi non ante habetur, quam *agere* inter homines desierit, compared with iv. 54. Certus procul urbe *degeret*. (v. 327.)

AGERE FERRE, see *Vastare*.

AGGER; VALLUM. *Aggor* (from ἀστρείρω) is a single line, like a dam; *vallum* or *mound* (ἀλκῆ) is a line which helps to enclose a space. *Aggor* may serve in a warfare as the outwork of a *redoubt* [which

is protected by a *single line* in front] ; *vallum* [*ram-part*] always belongs to a fortress, camp, or entrenched place.

AGMEN, see *Caterva*.

AGRESTIS, see *Rus*.

AIO, see *Dicere*.

ALA ; **PENNA** ; **PLUMA** ; **PINNA**. 1. *Ala* (from *ἔχω*, *vehere*) denotes 'the wing,' as a joint, like *πτέρυξ* ; *penna* (*πέτεσθαι*), with reference to its feathers, like *πτερόν*. Plaut. *Poen.* iv. 2. 48. *Meæ alæ pennas non habent*. 2. *Penna* denotes the larger and harder feathers ; *pluma*, the smaller and softer feathers, which serve as a clothing to the body of the bird, like *πτῆλον*. Sen. *Ep.* 42. *Meministi, cum quendam affirmares esse in tua potestate, dixisse me volaticum esse ac levem, et te non pedem ejus tenere, sed pennam*. *Mentitus sum* ; *pluma tenebatur, quam remisit et fugit*. Cic. *N. D.* ii. 47. 121. 3. *Penna* denotes the whole, consisting of quill and feathers ; *pinna*, the feather only, in opposition to the quill. (v. 204.)

ALACER, see *Gaudere*.

ALAPA ; **COLAPHUS**. *Alapa* (Goth. *lofa*, 'the flat hand,') denotes a blow with the flat hand on the face, as a gentle punishment, like a slap on the cheek, or box on the ear ; *colaphus* (*κόλαφος*), a blow on the head with the clenched fist, betokening anger and rage, like a cuff, a thump. (vi. 14.)

ALBUS ; **CANDIDUS** ; **ALBIDUS**. 1. *Albus* (*ἀλφός*) denotes 'white,' as far as it is in general a negation of *al-* color, as that which is colorless ; *candidus* (from *ξανθός*), as being itself a positive color, and, as such, the purest and brightest, near which all other colors have a shade of darkness and duskiness, as a fine brilliant white. *Album*, opposed to *ater*, approaches, like *λευκόν*, to yellowish ; *candidum*, opposed to *niger*, approaches, like *ἀργόν*, to bluish. *Albicutis* is the skin of the sick and dropsical ; *candida*, that of the fair girl. Figuratively, *albor* is the symbol of

good fortune and joy; candor, of purity of mind and innocence. 2. *Albus* denotes 'white;' *albidus*, only 'whitish.' (iii. 193.)

ALERE; **NUTRIRE**; **NUTRICARE**. *Alere* (from $\delta\lambda\delta\omega$) denotes nourishment, as conducive to development and growth; *nutrire* and *nutricare*, only as it prolongs and secures existence. Or, *alimenta* adjuvant, *nutimenta* sustentant. Cic. *N. D.* ii. 63. *Neque ali neque sustentari*. *Nutrire* involves a general notion; *nutricare* is usually applied more particularly to brutes. (ii. 99.)

ALGERE, **ALGIDUS**, see *Frigere*.

ALIENIGENA, see *Externus*.

ALIMENTA; **PENUS**; **CIBUS**; **ESCA**; **EDULIA**; **CIBARE**; **PASCERE**. 1. *Alimenta* and *penus* are victuals in general, meat and drink; *alimenta*, mostly with reference to the wants of an individual; *penus*, to the wants of a whole family. *Cibus* and *esca* denote 'food,' in opposition to drink. Cic. *Fin.* i. 11, and ii. 28. *Cibus* (from $\gamma\epsilon\upsilon\omega$, to chew), natural food, as a means of nourishment; *esca* (from $\epsilon\delta\omega$), 'the food' that is artificially prepared as a dish. Hence *cibus* denotes the food of brutes also; but *esca*, only a bait, prepared as it were like a dish, and set before them. Cic. *N. D.* ii. 47. *Animalia cibum partim dentibus capessunt*: compare this with ii. 23. *Dii nec escis nec potionibus vescuntur*. 2. *Cibaria* are the most general and usual sorts of food; *edulia* are savory and select sorts of food. Suet. *Tib.* 46. *Comites nunquam salario, cibariis tantum sustentavit*; compare with *Cal.* 40. *Pro eduliis certum statumque exigebatur*. 3. *Cibare* means to feed with one's hand, as nurses, etc.; *pascere* (from $\pi\alpha\sigma\alpha\sigma\deltaai$), only to give out food, as a feeder or master. Suet. *Tib.* 72. *Draconem manu sua cibaturus*; compare with *Vesp.* 18. *Sineret se plebeculam pascere*. (v. 192.)

ALIQUANDO, see *Nonnunquam*.

ALITES, see *Volucres*.

ALLOQUI; APPELLARE; AFFARI. *Alloqui* denotes accosting, as addressing the first word, a salutation, and so forth, to a person with whom one is not unacquainted; *appellare* (from an old Gothic substantive, *spellan*), when one wishes to draw a person into conversation, and direct to him serious, or, at any rate, not insignificant words; *affari* denotes *addressing* from the impulse of a *feeling*; through peculiar friendliness or with solemnity. Cic. *Cluent.* 61. *Quum nemo recipere teeto, nemo audire, nemo alloqui, nemo respicere vellet*: compare with *Phil.* xiii. 2. *Salutabunt benigne, comiter appellabunt unumquemque nostrum*; and *Brut.* 3. *Salutatio libri, quo me hic affatus quasi jacentem excitavit.* (v. 107.)

ALSUS, see *Frigere*.

ALTERCATIO, see *Disceptatio*.

ALTUS; EDITUS; PROCERUS; ARDUUS; CELSUS; EXCELSUS; SUBLIMIS. 1. *Altus* denotes, as a general expression, height or depth, as mathematical dimensions, in opp. to length and breadth, and, consequently, height, in opp. to *humilis*, Cic. *Tusc.* v. 13. 24. *Orat* 57. *N. D.* ii. 47, like $\nu\psi\eta\lambda\circ\sigma$; *editus* denotes height, in opp. to *planus*, *Tac. Ann.* xv. 38: lastly, *procerus* denotes height or length in reference to growth. The *altitudo* has no measure and no limits; the *editum* has the bulk of a hill; the *proceritas* has the bulk of a tree, the full stature of the human figure, and so forth. 2. *Altus*, *editus*, and *procerus*, denote height merely in relation to space; *arduus* means height, which is at the same time steep and inaccessible; thence, figuratively, ‘difficult, impossible;’ *celsus*, height, that thrusts itself out, and stretches upwards; thence, figuratively, ‘proud;’ *exculus* and *præcellus*, what overtops something that is itself high, hence ‘pre-eminent;’ *sublimis*, what is on high without touching the ground, soaring in the air, like $\mu\acute{e}t\epsilon\omega\rho\sigma$; thence, figuratively, ‘grand,’ of an elevated nature. (ii. 99.)

AMANS, AMATOR, see *Amicus*.

AMARE, see *Diligere*.

AMBIGUUS, see *Dubius*.

AMBIRE; CIRCUMIRE. *Circumire* denotes motion in any circular form, but on the boundaries of a space, so as to go round it; *ambire* denotes going hither and thither in zigzag, or going about. Plin. Ep. ii. 9. *Ambio domos, stationesque circumeo*: and Cie. Att. xiv. 21. Antonium *circumire* veterans, ut acta Cæsaris sancient; that is, He made in his canvassing the round, from first to last;—stronger than *ambire*, which would only express his canvassing, and addressing the veterans in general.

AMBO, see *Uterque*.

AMBULARE; SPATIARI; DEAMBULARE; INAMBULARE; OBAMBULARE. 1. *Ambulare* (from *ambire*) denotes taking a walk as a leisurely motion, like going up and down, in opp. both to *stare* and *cubare*, and also to *currere* and *salire*; Plaut. Bacch. iv. 8. 56. Plin. Ep. ix. 36. Cic. Fat. 5. Fin. v. 17. Sen. Ep. 113. Gell. ii. 9. Sen. Ir. ii. 35. Plin. H. N. x. 38: *spatiari* denotes motion in open space, as to walk out, in opp. to the confinement which a room imposes. 2. *Deambulare* denotes going up and down till one is tired; *inambulare*, within a bounded space; *obambulare*, with reference to a fixed object, *along which* one walks, or to a person walking with us. (iii. 48.)

AMENS; DEMENS; INSANUS; VESANUS; EXCORS; VECORS; FUROR; DELIRIUM; RABIES; CERRITUS; LYMPHATUS. 1. *Amentia* shows itself negatively and passively; *dementia*, positively and energetically. The *amens* is without reason, and either acts not at all, or acts without reason, like the idiot, $\alpha\phi\rho\omega\nu$; the *demens*, while he fancies that he is doing right, acts in direct opposition to reason, like the madman, $\pi\alpha\rho\alpha\phi\rho\omega\nu$. Hence, *amens* metu, terrore; *demens* scelere, discordia, etc. 2. *Insanus* has a privative; *vesanus*, a depravative meaning. The *insanus* in his

passion oversteps the measure and bounds of right, and gives one the impression of a guilty person ; the *vesanus*, in his delusion, wanders from the right path, follows a false object, and gives one the impression of an unfortunate person. 3. *Ex cors* means of weak understanding in general, without the ability of reflecting and examining, in opp. to *cordatus* ; *vecors* means, of a perverted understanding, without the ability of reflecting calmly, from the mind being taken up with one fixed idea. 4. *Furor* (*fervere*) denotes mental irritation, ecstasy, as raging, *μανικός*; *delirium* (*ληρεῖν*), a physical and childish remission of the mental faculties ; *rabies* (*ῥαβάσσειν*, *ἄραβος*), a half-moral condition of a passionate insanity, as frantic, *λύσσα*. The *furi-bundus* forgets the bounds of sense, the *delirus* babbles nonsense, the *rabidus* will bite and injure when he can. 5. *Cerritus* and *lymphatus* betoken frenzy, as a demoniacal state, as possessed, *cerritus* or *cerritūs*, by Ceres, *lymphatus*, by the nymphs ; they may also be considered as derived from *κόρυζα*, mucus narium, and from *λέμφος*, mucus, as symbols of stupidity. (v. 89.)

AMICTUS, AMICULUM, see *Vestis*.

AMICUS; AMANS; AMATOR. *Amicus* involves the notion of reciprocity, but means only a sincere and calm affection, like *φίλος*; *amans* and *amator* denote a more glowing affection, but do not imply reciprocity; *amans* denotes this affection as a temporary state; *amator* as an habitual feeling, like *έραστής*. Cic. *Verr.* v. 63. *Alba tunc antiquissinus non solum amicus, verum etiam amator.* *Tusc.* iv. 12. *Inter ebriositatem et ebrietatem interest, aliudque est amatorem esse, aliud amantem.* (iv. 102.)

AMICUS, see *Socius*.

AMITTERE; PERDERE; JACTURA. 1. *Amittere* means to lose something, so that it ceases to be in our possession, like *ἀποβαλεῖν*, opp. to *retinere*, Cic. *Rep.* v. i. *Sext.* 47. *Suet. Tib.* 15. *Ter. Phorm.* iii. 2,

22; *perdere* means, to lose something, so that it is destroyed, and rendered useless, like *διολέσαι*, opp. to *servare*. Plaut. Rud. iv. 4, 120. Ter. Ad. ii. 2, 32. Sen. Contr. iii. 21.—Tac. Ann. ii. 25. *Perdita* classe, *amissis armis*. 2. *amissio* is an involuntary, *jactura*, a voluntary, loss, which a person undergoes, a sacrifice that is made to avoid a greater loss, as in the case of the master of a ship, who throws the freight overboard, to save his ship and his life. Plin. Ep. i. 12. *Jacturam gravissimam feci, si jactura dicenda est tanti viri amissio.* (iii. 289.)

AMITTERE, see *Mittere*.

AMNIS, see *Fluvius*.

AMOR, see *Diligere*.

AMPLECTI; **COMPLECTI**. *Amplecti* denotes embracing, often with one arm only, as a sign of calm affection and protection; *complecti*, clasping and surrounding with both arms, as a sign of passionate love, or familiar confidence. *Amplecti* means, figuratively, to lay hold of something, in opp. to slighting and disdaining; *complecti*, to take fully in one's grasp, in opp. to a half and superficial possession. (v. 281.)

AMPLUS, see *Magnus*.

ANCILLA, see *Servus*.

ANCEPS, see *Dubius*.

ANGUIS, see *Repere*.

ANGOR, see *Cura*.

ANGUSTUS; **ARCTUS**; **DENSUS**; **SPISSUS**. 1. *Angustus* and *arctus* relate to space itself, and to the proximity of its enclosing limits; *densus* and *spissus*, to things existing in space, and to their proximity to one another. The *angustum* (έγγυστός) is bounded only by lines, and forms mostly an oblong, narrow, opp. to *latus*, Cic. Att. iv. 29, like στενός; the *arctum* (from *arcere*, εἴργω) is fenced in by lists, walls, or mounds, and forms mostly a square or circle, and so forth, close, in opp. to *latus*, Cic. Orat. 25, like στενωπός. The clavus *angustus* can therefore never be *arctus*. Mel. iii. 2, 8. *Rhenus ad dextram primo angustus, ut sui similis, post ingens lacus Flevo dicitur*

fitque iterum *arctior*, iterumque fluvius emittitur; in which passage the banks of the Rhine are considered only as lines, or as walls. 3. *Densus* (from *ἀδυνός*? or *Ὥαμά?*) denotes objects only as pressed near to one another, and without any observable gaps, in opp. to *rarus*, like *δασύς* and *Ὥαμειός*: *spissus*, as pressed close *into* one another, and without any intervals between, in opp. to *solutus*, loose, like *πυκνός* and *συγχνός*. In *densus* the principal notion is, the rich abundance of objects, which have no need to keep far apart, if they are to fill a wide space; in *spissus*, the want of empty space, from all the spaces between objects being filled up, owing to their being crowded together. (iv. 431.)

ANIMA; **AER**; **AURA**; **SPIRITUS**; **SUBLIME**. *Anima* and *aēr* denote 'air' as an element, like *ἀήρ*, and *anima* (*ἀνεμός*), in opp. to *terra*, *mare*, *ignis*; but *aēr*, a learned term (*ἀήρ*, from *ἀείρω*?) in opp. to *æther*; *aura* and *spiritus* denote 'air' when put in motion; *aura* (*αὔρα*, from *ἀέσται*, or from *ἀεῖραι*), the gently waving and *fanning* air; *spiritus*, the *streaming* and breath-like air, like *πνεῦμα*; lastly, *sublime* (from *sublevare*?), the air that hovers over us, simply in a local relation, in opp. to *humus*, like *μετάρσιον*, *μετέωρον*. (v. 92.)

ANIMA; **ANIMUS**; **MENS**. 1. *Anima* denotes 'the soul,' physiologically, as the principle of animal life, in men and brutes, that ceases with the breath, like *ψυχή*: *animus* (*ἀνεμός*), psychologically and ethically, as the principle of moral personality, that ceases with the will, like *Ὥυμός*. The souls of the departed also are called, in a mythological point of view, *animæ*, as shades; but, in a metaphysical point of view, *animi*, as spirits. *Anima* is a part of bodily existence; *animus*, in direct opposition to the body. Sen. Ep. 4. *Dificile est animum perducere ad contemtionem animæ*: and 58. Juven. xv. 148. *Principio indulxit communis conditor illis tantum animas, nobis animum quoque.* 2.

Animus denotes also the human soul, as including all its faculties, and is distinguished from *mens* (*μένος*, *μανδάρω*), the thinking faculty, as a whole from one of its parts. Cic. Rep. ii. 40. Ea quæ latet in *animis* hominum, quæque pars *animi mens* vocatur. Lucr. iii. 615. iv. 758. Catull. 65, 3. Plaut. Cist. iii. 1, 6. As in practical life the energy of the soul is displayed in the faculty of volition, so *animus* itself stands for a part of the soul, namely, feeling and energy of will in co-ordinate relation to *mens*, the intellect or understanding. Tac. H. i. 84. Quem nobis *animum*, quas *mentes* imprecentur. Ter. Andr. i. 1. 137. Mala *mens*, malus *animus*. And, lastly, so far as thought precedes the will, and the will itself, or determination, stands as mediator between thought and action, in the same way as the body is the servant of the will, so *mens* is related to *animus*, as a whole to its part. Cic. Tusc. iii. 5. *Mens*, cui regnum totius *animi* a natura tributum est. Liv. xxxvii. 45. (v. 94.)

ANIMADVERTERE; NOTARE. *Animadvertere* means, to observe mentally, and take notice of; but *notare*, to make distinguishable by a mark. (vi. 20.)

ANIMAL; ANIMANS; BELLUA; BESTIA; PECUS; FERA. 1. *Animal* and *animans* are the animal as a living being, including man; *animal*, with reference to his nature, according to which he belongs to the class of living animals, in opp. to *inanimus*, like *ζωον*; *animans*, with reference to his state, as still living and breathing,¹ in opp. to *exanimus*; *bellua*, *bestia*, and *pecus*, as irrational beings, in opp. to man, and *bellua* and *pecus*, with intellectual reference, as devoid of reason, in peculiar opp. to *homo*, Cic. N. D. ii. 11; *bestia* and *fera*, with moral reference, as wild, and hostile to man. 2. *Bellua* (from *βλάξ*) denotes, particularly, a great unwieldy animal, as the elephant, whale, principally sea-monsters; *pecus*, a domestic

¹ Hence *animalium cadavera*, not *animantium*.

animal, particularly of the more stupid kinds, as a bullock, sheep, in opp. to the wild ; *bestia*, a destructive animal, particularly those that are ravenous, as the tiger, wolf, etc., in opp. to birds, Justin. ii. 14, like Σηρίον ; *fera* (φῆρες), a wild animal of the wood, as the stag, wolf, tiger, in opp. to domestic animals. Curt. ix. 10. *Indi maritimi ferarum pellibus tecti piscibus sole duratis, et majorum quoque belluarum, quos fluctus ejecit, carne vescuntur.* And Tac. G. 17. (iv. 291.)

ANNALES ; HISTORIÆ. *Annales* mean a comprehensive historical work, principally and especially a history of former ages, composed from documents, like Livy and Tacitus ; *historiæ*, particularly a work on the history of the times in which the author himself has lived, as Sallust and Tacitus.

ANTIQUUS ; PRISCUS : VETUS ; VETUSTUS ; VETERNUS ; PRISTINUS. 1. *Antiquum* and *priscum* denote the age that formerly existed, and is now no more, in opp. to *novum*, like παλαιός ; *vetus* and *vetustum* (from ἔτος), what has existed for a long time, and has no longer any share in the disadvantages or advantages of youth, in opp. to *recens*, like γέρων, γεραιός, γερούσιος. Hence *antiquus homo* is a man who existed in ancient times ; *vetus*, an old man. *Antiqui scriptores* means the classics, inasmuch as the age in which they flourished has long been past ; *veteres*, inasmuch as they have lived and influenced manhood for 2000 years. Cic. Verr. i. 21. *Vereor ne hæc nimis antiqua et jam obsoleta videantur* : compare with Orat. i. 37. *Ut illi vetus atque usitata exceptio daretur.* 2. *Vetus* refers only to length of time, and denotes age, sometimes as a subject of praise, sometimes as a reproach ; *vetustus* refers to the superiority of age, inasmuch as that which is of long standing is at the same time stronger, more worthy of honor, more approved of, than that which is new, in opp. to *novicius* ; lastly, *veternus* refers to the disadvantages of age, inasmuch as, after many

years' use, a thing becomes worn out, or, through long existence, weak and spiritless. Moreover, *veterinus*, in the writers of the golden age, is only admitted as a substantive, *veternum*, as lethargy; *vetus* regularly supplies its place, and denotes more frequently the weakness than the strength of age. Tac. Ann. xi. 14 and 15. *Veterrimus* Græcorum, and *vetustissima* Italæ disciplina. 3. *Antiquus* denotes age only in relation to time, as a former age in opp. to the present; *priscus* (from *πάρος*), as a solemn word, with the qualifying accessory notion of a former age worthy of honor, and a sacred primitive age, like *ἀρχαῖος*, in opp. to the fashion of the day. 4. *Antiquus* and *priscus* denote a time long past; *pristinus*, generally, denotes only a time that is past, like *πρότερος*. (iv. 83.)

ANTRUM, see *Specus*.

ANUS; **VETULA**. *Anus* (as the fem. to *senex*) denotes an old lady, with respect, and also as a term of reproach; an old woman, with reference to her weakness, credulity, loquacity, and so forth: *vetula*, an old woman, with reference to her ugliness and disagreeableness. (iv. 92.)

APERIRE; **PATEFACERE**; **APERTE**; **PALAM**; **MANIFESTO**; **PROPALAM**. 1. *Aperire* (from *πεπαρεῖν*) means 'to open' a space that is covered at top, and therefore in a horizontal direction, as, for instance, pits and springs, and thereby to make them visible; *patefacere*, 'to open' a space whose sides are closed; hence, to open in a perpendicular direction, as, for instance, gates, roads, and fields, and thereby to make them accessible. 2. *Returare* (from *στέφω*, German *stopfen*) means, to make accessible an opening that has been stopped up; *recludere*, an opening that has been shut up; *reserare*, an opening that has been barred up. 3. *Aperte* means 'openly,' and without concealment, so that everybody can perceive and know, in opp. to *occulte*, like *φανερῶς*; *palam* (from *planus*), 'openly,' and without hiding any-

thing, so that everybody can see and hear, in opp. to *clam*, like ἀναφανδόν; *manifesto*, palpably, so that one is spared all inquiry, all conjecture, all exertion of the senses and of the mind, like δῆλον. 4. *Palam* denotes that openness which does not shun observation; *propalam*, that which courts observation. Cic. *Orat.* i. 35. *Neque proposito argento neque tabulis et signis propalam collocatis*; that is, to everybody's admiration: compare with *Pis.* 36. *Mensis palam propositis*; that is, without fear and constraint. (v. 291.)

APPARET; EMINET. *Apparet* means what is visible to him who observes; *eminet*, what forces itself upon observation, and attracts the eye. Sen. *Ir.* i. 1. *Apparent* alii affectus, hic (scil. iræ) *eminet*. (vi. 23.)

APPARET, see *Constat.*

APPELLARE, see *Alloqui* and *Nominare*.

APTUS, see *Idoneus*.

AQUA; UNDA; FLUCTUS; FLUENTUM. 1. *Aqua* (from ὥκεανός) denotes water materially as an element, in opp. to *terra*; *unda* (from νέδη, wet), as a flowing, continually moving element, in opp., as it were, to *solum*; *lympha* (λέμφος) is merely a poetical synonyme of *aqua*, with the accessory notion of clearness and brightness, to which the similar sound of the adjective *limpidus*, though not derived from it, gave occasion. 2. *Unda* stands in the middle, between *aqua* and *fluctus*, as *aura* does between *aer* and *ventus*. For *unda* denotes, like wave, that which apparently moves *itself*, whereas *fluctus* and *fluenta*, like billows, the water moved by something external, as storms and so forth; *fluctus*, the billows more in connection with the whole, the billowy sea, whereas *fluentum* denotes a single billow. It is only the stormy sea, the boisterous stream, that urges on its billows, but every piece of water, that is not entirely stagnant, has its waves. Hence there is a great distinction between these two

images in Cicero, Mil. 2, 5. Tempestates et procellas in illis duntaxat *fluctibus* concionum semper putavi Miloni esse subeundas ; that is, in the tumultuously agitated assemblies : and Planc. 6, 15. Si campus atque illæ *undæ* comitiorum, ut mare profundum et immensum, sic effervescent quodam quasi æstu ; that is, the lightly moving assemblies. Sen. N. Q. iii. 10. Quid si ullam *undam* supercresse miseris, quæ superveniat tot *fluctibus* fractis. And iv. 2. Nec mergit cadens *unda*, sed planis *aquis* tradit. (ii. 10.)

AQUOSUS, see *Udus*.

ARBITRARI, see *Censere*.

ARCANA ; SECRETA ; MYSTERIA. Arcana denotes secrets, in a good sense, such as are so of themselves, and from their own nature, and should be spoken of with awe ; thus arcana, as a popular term, denotes secrets of all sorts ; on the other hand, mysteria, as a learned term, denotes religious secrets, like the Eleusinian mysteries ; lastly, secreta denotes secrets, in the most ordinary sense, such as are made so by men, and which seek concealment from some particular fear. Tac. Ann. i. 6. Sallustius Crispus particeps secretorum . . . monuit Liviam, ne *arcana* domus vulgarentur. (iv. 429.)

ARCERE ; PROHIBERE. Arcere (*ἀρκεῖν*, from *ἐρύκειν*) means to keep off and bar the entry, in opp. to *admittere*, Plin. H. N. xii. 1 ; on the other hand, prohibere means to keep at a distance, and prevent the approach, in opp. to *adhibere*. The *arcens* makes defensive opposition, like the *resistens*, and protects the threatened ; but the *prohibens* acts on the offensive, like the *propulsans*, and retaliates hostility on the assailant. (iv. 430.)

ARCESSERE ; ACCIRE ; EVOCARE ; ACCERSERE. 1. Arcessere and accersere denote, in the most general sense, merely, to send for ; accire supposes a co-ordinate relation in those that are sent for, as, to invite ; evocare, a subordinate relation, as, to sum-

mon. The *arcessens* asks, the *acciens* entreats, the *evocans* commands, a person to make his appearance. Cic. Att. v. 1. Tu invita mulieres, ego *accivero* pueros: compare with Dejot. 5. Venit vel rogatus ut amicus, vel *arcessitus* ut socius, vel *evocatus* ut qui senatui parere didicisset. Or, Liv. x. 19. Collegæ auxilium, quod *acciendum* ultro fuerit, with xliv. 31. *Erocati* literis imperatoris. And xxix. 11. *Æbutia accita* ad Sulpiciam venit; and 12. Ut Hispalam libertinam *arcesseret* ad sese. 2. *Arcessere* (from *cedere*) means, originally, to order to approach; on the other hand, *accerere* (from *σκαίρω*), to come quickly, or, to make haste; but both words have been confounded with each other, from similarity of sound. (iii. 283.)

ARCTUS, see *Angustus*.

ARDERE; FLAGRARE. *Ardere* (from *ἐρεύθειν*) means to be in a visible glowing heat, like *αιθέλειν*; on the other hand, *flagrare*, to be in bright flames, like *φλέγεσθαι*. Hence, metaphorically, *ardere* is applied to a secret passion; *flagrare*, to a passion that bursts forth. Cic. Or. iii. 2, 8. Non vidit Crassus *flagrantem* bello Italiam, non *ardentem* invidia senatum. (iv. 21.)

ARDUUS; DIFFICILIS. *Arduus* (from *ἀρδόσ*) means difficult to ascend, in opp. to *pronus*; on the other hand, *difficilis* means difficult to execute, in opp. to *facilis*. *Arduus* involves a stronger notion of difficulty, and denotes the difficult when it borders on the impossible. Plin. Ep. iv. 17. Est enim res *difficilis ardua*. Tac. Hist. ii. 76. *Æstimare* debent, an quod inchoatur, reipublicæ utile, ipsis gloriosum, aut promptum effectu, aut certe non *arduum* sit. Cic. Verr. i. 51. Cum sibi omnes ad illum allegationes *difficiles*, omnes aditos *arduos*, ac pæne interclusos, viderent. (ii. 105.)

ARDUUS, see *Altus*.

ARENA, see *Sabulum*.

ARGUERE; INCUSARE; CULPARE; CRIMINARI; INSIMULARE; DEFERRE; ACCUSARE. *Arguere* (from

ἀργός) is the most general expression for any imputation of supposed or actual guilt, whether in a court of justice or not, as to tax or charge with; *incusare*, and the less frequent term *culpare*, denote only a complaint made out of a court of justice; *criminari*, an accusation with hostile or evil intention, in a calumnious spirit; *insimulare*, in an undeserved or slanderous manner, through suspicion; *deferre*, to impeach before a judge; *accusare*, to impeach in a criminal court. Cic. *Lig.* 4, 10. *Arguis* fatentem. Non est satis. *Accusas* cum. (ii. 163.)

ARIDUS; TORRIDUS; SICCUS. *Aridus* and *torridus* denote an internal want of moisture; but things that are *arida* (from *areo*) have lost their moisture from a heat acting within, like *ἀνος*, in opp. to *humidus*. Plin. *Pan.* 30, 4; on the other hand, *torrida* (from *τέρσω*), from a heat penetrating from without, in opp. to *uvidus*, like *σκληρός*; — *siccus* denotes dryness that is only external, confined to the surface, in opp. to *madidus*, like *ξηρός*. Plin. *H. N.* xii. 12. *Ne sint fragilia et arida potius quam sicca folia.* And xv. 29. Cato docuit vinum fieri ex nigra myrta *siccata* usque in *ariditatem* in umbra. *Colum.* vii. 4. (vi. 244.)

ARISTA, see *Culmus*.

ARMENTUM, see *Pecus*.

ARMUS; HUMERUS; ALA; AXILLA. *Armus* (*ramus*?) is the highest part of the upper arm in men; the fore-leg in beasts; the shoulder-blade, as part of the whole body, distinguished from *scapula*, as part of the skeleton, like *ὁμος*; *humerus*, the flat surface, which in the human body is over the upper arm, the shoulder, like *ἐπωμίς*; *ala* and *axilla*, the cavity which is under the upper arm, the arm-pit, like *μασχάλη*. Ovid, *Met.* xii. 396. *Ex humeris medios coma dependebat in armos.* And x. 599. xiv. 304. Plin. *H. N.* xi. 43. (iv. 27.)

ARROGANTIA, see *Superbia*. ARTES, see *Literæ*.

ARTIFEX, see *Faber*. ARTUS, see *Membrum*.

ARUNLO, see *Culmus*. ARVUM, see *Villa*.

ASCIA; SECURIS. Ascia is the carpenter's axe, to split wood; securis, the butcher's cleaver, to cut meat.

ASPER, see *Horridus*.

ASPERNARI, see *Spernere*.

ASSENTIRI; ASSENTARI; BLANDIRI; ADULARI. 1.

Assentiri means to assent from conviction, in opp. to *dissentire*; but assentari, to express assent, whether from conviction or from hypocrisy, in opp. to *adversari*. Vell. P. ii. 48. Cic. Rosc. Am. 16, 99. Plaut. Most. i. 3, 100. Amph. ii. 2, 70. 2. Assentari denotes the flattery which shuns contradicting a person, like *θωπεύειν*; blandiri (*μέλδειν*), that which says what is agreeable to another, like *ἀρεσκεύειν*; adulari (from *δοῦλος*), that which would please at the expense of self-degradation, like *κολακεύειν*. The *assentans*, as a flatterer, would, by surrendering his right to an independent opinion; the *blandiens*, by complaisance and visible signs of affection; the *adulans*, by self-degradation, and signs of an unworthy subserviency, gain the favor of another. Assentatio, or the art of the assenter, has its origin in cowardice or weakness; blanditiæ, or fair-speaking, in the endeavor to be amiable, and, at worst, in self-interest; adulatio, or flattery, and servility, *κολακεῖα*, in a degrading, slavish, spaniel-like spirit. Sen. Ir. iii. 8. Magis adhuc proderunt submissi et humani et dulces, non tamen usque in *adulationem*; nam iracundos nimia *assentatio* offendit. Erit certe amicus . . . cui non magis tutum erat *blandiri* quam maledicere. And ii. 28. Sæpe *adulatio*, dum *blanditur*, offendit. (ii. 174.)

ASSEVERARE, see *Dicere*.

ASSIDUITAS, see *Opera*.

ASTRUM, see *Sidus*.

ASTUTUS; CALLIDUS; VAFER; VERSUTUS. Astutus or in old Latin *astus* (from *ἀκή*, acuere), and *callidus*, denote cunning, more in an intellectual sense,

as a mark of cleverness; *astutus*, indeed, acuteness in the invention and execution of a secret project, synonymous with *solers*; but *callidus* (from *κάλλος*), sharp-sightedness in judging of a complicated question of conduct, or worldly wisdom, as the consequence of a knowledge of mankind, and of intercourse with the world, synonymous with *rerum peritus*, as judicious, and, in its degenerate signification, crafty, like *κερδαλέος*; on the other hand, *vafer* and *versutus* denote cunning in a moral sense, as a mark of dishonesty, and, indeed, *vafer* (*ὑφῆ*), adroitness in introducing tricks, particularly in judicial affairs, as the tricks of a lawyer, like *πανοῦργος*; *versutus* (*ἀρτυτός*), versatility in dissimulation, and in the art of getting out of a scrape by some means or other; in opp. to *simplex*, Cic. Fin. iv. 25, like *στροφαῖος*. Plin. Ep. vii. 6. Juvenis *ingeniosus*, sed *parum callidus*. Cic. Brut. 48. *Callidus*, et in capiendo adversario *versutus*. (iii. 220.)

ATER; NIGER; PULLUS. 1. *Ater* (*αἰδός*) denotes black, as a negation of color, in opp. to *albus*; whereas *niger* (*πνιγόεις*) denotes black, as being itself a color, and indeed the darkest, in opp. to *canidus*. The *atrum* makes only a dismal and dark impression; but the *nigrum*, a positive, and imposing and beautiful impression, as Hor. Carm. i. 32, 11. *Lycum nigris oculis, nigroque crine decorum*. Tac. G. 43. *Nigra scuta, tintata corpora; atras ad proelia noctes legunt*. (iii. 194.) 2. *Ater* and *niger* denote a deep dark black; whereas *pullus* only swarthy, with reference to the affinity of the dark color to dirt. (iii. 207.)

ATQUE, see *Et.*

ATROX; TRUX; TRUCULENTUS; DIRUS; SÆVUS; TORVUS. 1. *Atrox*, *trux*, and *truculentus*, (from *τρηχύς*, *τραχέαι*), denote that which has an exterior exciting fear; that which makes an impression of terror on the fancy, and eye, and ear; *atrox*, indeed, as a property of things, but *trux* and *truculentus*

as properties of persons ; whereas *dirus* and *sævus* mean that which is really an object of fear, and threatens danger ; *dirus*, indeed (from *δέος*), according to its own nature, as a property of things, means dreadful, *δεινός* ; but *sævus* (from *ai*, heu !) according to the character of the person, as a property of living beings, means blood-thirsty, cruel, *αινός*. Plin. Pan. 53. *Atrocissima* effigies *sævissimi* domini. Mela ii. 7. Ionium pelagus . . . *atrox, sævum* ; that is, looking dangerous, and often enough also bringing misfortune. 2. *Trux* denotes dreadfulness of look, of the voice, and so forth, in the tragic or heroic sense, as a mark of a wild disposition or of a cruel purpose ; but *truculentus*, in the ordinary and comic sense, as a mark of ill-humor or trivial passion ; the slave in Plautus is *truculentus* ; the wrathful Achilles is *trux*. Sometimes, however, *truculentior* and *truculentissimus* serve as the comparative and superlative of *trux*. 3. *Trux* and *truculentus* *vultus* is a terrific, angry look, like *τραχύς* ; *torvus*, merely a stern, sharp, and wild look, as *τορόν*, or *ταυρηδὸν βλέπειν*. Plin. H. N. xi. 54. Contuit quoque multiformes ; *truces, torvi, flagrantes*. Quintil. vi. 1. 43. (i. 40.)

ATTONITUS ; STUPENS. *Attonitus*, thunderstruck, denotes a momentary, *stupens* (*ταφεῖν*) a petrified, a lasting condition. Curt. viii. 2, 3. *Attoniti, et stupentibus similes*. Flor. ii. 12. (vi. 31.)

AUDERE ; CONARI ; MOLIRI. *Audere* denotes an enterprise with reference to its danger, and the courage of him who undertakes it, whereas *conari* (from *incohare*), with reference to the importance of the enterprise, and the energy of him who undertakes it ; lastly, *moliri*, with reference to the difficulty of the enterprise, and the exertion required of him who undertakes it. (iii. 295.)

AUDENTIA, AUDACIA, see *Fides*.

AUDIRE ; AUSCULTARE. *Audire* (from *ausis, auris, oīas*) means to hear, *ἀκούειν*, as a mere passive

sensation, like *olfacere*; on the other hand, *auscultare* (from *auricula*), to hearken, *ἀκροᾶσθαι*, that is, to wish to hear, and to hear attentively, whether secretly or openly, by an act of the will, like *odorari*. Ter. And. iv. 5, 45. Æsch. Pater, *obsecro, ausculta*. Mic. Æschine, *audivi omnia*. Cato ap. Gell. i. 15. Pacuv. ap. Cic. Div. i. 57. (iii. 293.)

AUFERRE, see *Demere*.

AUGURIA; AUSPICIA; PRODIGIA; OSTENTA; PERTENTIA; MONSTRA; OMINA. Auguria and auspicia are appearances in the ordinary course of nature, which for the most part possess a meaning for those only who are skilful in the interpretation of signs; auguria (from *augur*, *αὐγάζειν*) for the members of the college of augurs, who are skilled in such things; auspicia, for the magistrates, who have the right to take auspices: whereas prodigia, ostenta, portentia, monstra, are appearances out of the ordinary course of nature, which strike the common people, and only receive a more exact interpretation from the soothsayer: lastly, omnia (*οἱ μάτα, οἱ στοι*) are signs which any person, to whom they occur, can interpret for himself, without assistance. The primary notion in prodigium is, that the appearance is replete with meaning, and pregnant with consequences; in ostentum, that it excites wonder, and is great in its nature; in portentum, that it excites terror, and threatens danger; in monstrum, that it is unnatural and ugly. (v. 173.)

AURA, see *Anima*.

AUSCULTARE, see *Audire*.

AUSPICIA, see *Auguria*.

AUSTERUS; SEVERUS; DIFFICILIS; MOROSUS; TRICUS. 1. Austerus (*αὐστηρός*, from *αἰσω*) denotes gravity as an intellectual, severus (*αἰηρός*) as a moral quality. The *austerus* in opp. to *jucundus*, Plin. H. N. xxxiv. 8. xxxv. 11, is an enemy to jocularity and frivolity, and seeks in science, learning, and

social intercourse, always that which is serious and real, at the risk of passing for dull ; the *severus*, in opp. to *luxuriosus*, Quintil. xi. 3, 74, is rigid, hates all dissoluteness and laxity of principle, and exacts from himself and others self-control and energy of character, at the risk of passing for harsh. The stoic, as a philosopher, is *austerus*, as a man, *severus*. 2. *Austerus* and *severus* involve no blame ; whereas *difficilis*, *morosus*, and *tetricus*, denote an excess or degeneracy of rigor. The *difficilis* understands not the art of easy and agreeable converse, from hypochondria and temperament ; the *morosus* (from *mos*) is scrupulous, and wishes everything to be done according to rule, from scrupulosity and want of tolerance ; the *tetricus* (redupl. of *trux*, *τραχύς*) is stiff and constrained, from pedantry and want of temper. (iii. 232.)

AUTUMARE, see *Censere*.

AUXILIUM ; OPEM FERRE ; OPITULARI ; JUVARE ; ADJUVARE. 1. *Auxilium*, *opem ferre*, and *opitulari*, suppose a person in a strait, whom one would rescue from necessity and danger, in opp. to *deserere*, *destituere*, and so forth ; the *auxilium ferens* is to be considered as an ally, who makes himself subservient to the personal safety, or to the interest of him who is in a strait ; the *opem ferens*, as a benefactor, who employs his power and strength for the benefit of the weak ; whereas *juvare* and *adjuvare* (*ἰασθαι*) suppose only a person striving to do something, which he may be enabled to do better and quicker by help, in opp. to *impedire*, Cic. Verr. i. 6. Ter. Heaut. v. 2, 39. Matres solent esse filiis in peccato *adjutrices*, *auxilio* in paterna *injuria*. When in Liv. ii. 6, Tarquin entreats the Veientes, *ferrent opem, adjuvarent*, he is first considered as exulans, then as *regnum repetiturus*. 2. *O pem* and *auxilium ferre* derive their emphasis from the noun, to bring help, and nothing else ; whereas *opitulari*, and the poetical word, *auxiliari*, derive their emphasis from their verbal form, and mean to bring help, and not to refuse. (v. 70.)

AVE; SALVE; VALE. Ave (from *εὖ*) is a salutation used at meeting and at parting, like *χαιρε*; whereas salve is used at meeting only, vale at parting, like *ἔρρωσο*. Suet. Galb. 4. Ut liberti mane *salvere*, vespere *valere* sibi singuli dicerent. (i. 28.)

AVES, see *Volucres*.

AVIDUS, see *Velle*.

AXES; PLANÆ; TABULÆ. Axes or asses, and planæ, are unwrought boards, as they come from the saw, and asses as a usual term, planæ as a technical term; whereas tabulæ are boards that have been made smooth by the plane, to serve the purposes of luxury. (vi. 34.)

AXILLÀ, see *Armus*.

B.

BALBUS; BLÆSUS. Balbus (from *balare*) denotes stammering as an habitual quality, whereas Blæsus, as a temporary condition. (iii. 79.)

BACULUS, see *Fustis*. BAJULARE, see *Ferre*.

BARDUS, see *Stupidus*. BASIUM, see *Osculum*.

BAUBARI, see *Latrare*. BEATUS, see *Felix*.

BELLUA, see *Animal*. BENE MORATUS, see *Bonus*.

BENEVOLENTIA, see *Studium*.

BENIGNUS, see *LARGUS*.

BESTIA, see *Animal*.

BIBERE; POTARE. Bibere (reduplic. of *bua*) means to drink like a human being, *πίνειν*; whereas potare (from *ποτός*) to drink like a beast, and, metaphorically, to tipple, *σπάν*. Sen. Ep. 122. Inter nudos *bibunt*, *imo potant*. Plaut. Cure. i. 1, 88. Agite, *bibite*, festivæ fores, *potate*, fite mihi volentes propitiæ. (1. 149.)

BIFARIAM, see *Duplex*. BILIS, see *Fel*.

BLÆSUS, see *Balbus*. BLANDIRI, see *Assentiri*.

BLATIRE, BLATERARE, see *Garrire*.

BONI CONSULERE, see *Satis habere*.

BONUS ; BENE MORATUS ; PROBUS ; FRUGI ; HONESTUS ; SANCTUS. 1. Bonus, bene moratus, probus, and frugi, denote a low degree of morality, in which a man keeps himself free from blame and punishment, hatred and contempt:—bonus (anciently duonus, δύναμαι), in the popular sense, in which benevolence and goodness of heart constitute the principal part of morality, in opp. to *malus*, like ἀρετός ; bene moratus, in a more philosophical sense, as an acquired character, in which, before all things, self-control, conscientiousness, and freedom from common selfishness are cultivated, like εὐτρόπος ; probus (προπός), so far as a man injures no one, or does what is unjust, as a worthy, upright, just man ; frugi, so far as a man, by discretion, conscientiousness, and diligence, qualifies himself to be useful in practical life, in opp. to *nequam*, like χρηστός. Quintil. vi. 4, 11. Non est altercandi ars . . . res animi jacentis et mollis supra modum frontis, fallitque plerumque quod probitas vocatur, quæ est imbecillitas. Dic. Dejot. 10. Frugi hominem dici non multum laudis habet in rege. Quintil. i. 6, 29. 2. Whereas honestus and sanctus denote a higher degree of morality, which, from higher motives, rises above the standard of ordinary men, and what is called social morality ; honestus, as an honorable and chivalrous spirit and demeanor, derived from a principle of honor and distinction, in opp. to *turpis* ; sanctus, as a saintly and holy spirit, derived from a principle of piety. (v. 347.)

BRACHIUM, see *Ulna*.

BREVIS ; CURTUS. Brevis (βραχύς) means short by nature ; whereas curtus (καρπός, from κείρω), means shortened.

BRUTUS, see *Stupidus*.

C.

CABALLUS, see *Equus*.

CACHINNARI, see *Ridere*.

CACUMEN, see *Acies*.

CADAVER; CORPUS. Cadaver denotes the dead body as a mere material substance, like *carcass*; but corpus as the remains of personality, like *corpse*, and is always used when the dead body is spoken of with feeling. (vi. 45.)

CADERE, see *Labi*.

CÆDERE, see *Verberare*.

CÆRIMONIA, see *Consuetudo*. CÆSAR, see *Primus*.

CÆSARIES, see *Crinis*.

CÆTERI; RELIQUI. Cæteri (comparat. from ἔκει) denotes others, as in direct opposition to those first mentioned, like *οἱ ἄλλοι*; whereas reliqui, the rest, as merely the remainder that complete the whole, like *οἱ λοιποί*. Cic. Brut. 2, 6. Si viveret Hortensius, cætera fortasse desideraret una cum reliquis bonis civibus; hunc aut prætor cæteros, aut cum paucis sustineret dolorēm. (i. 183.)

CALAMITAS, see *Infortunium*.

CALAMUS, see *Culmus*.

CALCULUS, see *Saxum*.

CALERE; FERVERE; ÆSTUARE; CALEFACERE; FOVERE. 1. Calere and fervere denote, objectively, warmth by itself, and, indeed, calidus (κηλέω πυρί), in opp. to *frigidus*, a moderate degree of warmth, but fervidus, in opp. to *gelidus*, a degree of warmth on the point of boiling, heat; whereas æstuare (from αἴω), subjectively, the feeling of heat, in opp. to *algere*. (iii. 89.) 2. Calefacere means to make warm, in a purely physical sense, without any accessory notion; whereas fovere (from ἀφαίω), with reference to the genial sensation, or salutary effect of the warmth. (vi. 48.)

CALIGO, see *Obscurum*.

CALIX, see *Poculum*.

CALLIDUS, see *Astutus* and *Sapiens*.

CALLIS, see *Iter*.

CAMPUS, see *Aequum* and *Villa*.

CANDELA ; LUCERNA. Candel a is a candle, which can be carried about like a torch, as *λαμπάς*, whereas lucerna can only be considered as a burning light on a table, like *λύχνος*. (vi. 50.)

CANDIDUS, see *Albus*.

CANERE ; CANTARE ; PSALLERE ; CANTICUM ; CANTILENA ; CARMEN ; POEMA ; POETA ; VATES. 1. C a n e r e (from *καναχεῖν*) means, in the most general sense, to make music, voce, tibiis, fidibus, like *μέλπειν*; c a n t a r e, with vocal music, like *ἀειδεῖν*; p s a l l e r e, with instrumental music, and indeed with string-instruments, like *ψάλλειν*. 2. C a n t i c a and c a n t i l e n æ are only songs adapted for singing, in which, as in popular ballads, the words and melodies are inseparable, and serve to excite mirth and pleasure, in opp. to speech, and that which is spoken; and, indeed, c a n t i c u m means a favorite piece, still in vogue; c a n t i l e n a, a piece which, being generally known, has lost the charm of novelty, and is classed with old songs; whereas c a r m i n a and p o e m a t a are poems which may be sung, but the words of which claim value as a work of art, and serve religion or music as an art, in opp. to prose and real truth; c a r m i n a, indeed, were originally religious hymns, *ἐπῳδαί*, and, in a wider sense, poems of another sort, mostly, however, minor poems, and of a lyrical sort, like *ῳδαί*; but p o e m a t a are the products of cultivated art, and extensive poems, mostly of the epic or tragic sort, like *ποιήματα*. The c a r m e n (*κάρω*, *κράζω*) is the fruit of natural; but the p o e m a of calm and self-conscious inspiration. 3. P o e t a is a technical expression, and denotes a poet only as an artist; v a t e s (*ἡχέτης*) is an old Latin and religious expression, and denotes a poet as a sacred person. Tac. Dial. 9. (v. 99.)

CANNA, see *Culmus*.

CANTARE, see *Canere*.

CANTERIUS, see *Equus*.

CANTICUM, CANTILENA, see *Canere*.

CAPER; HIRCUS; HÆDUS. *Caper* (*κάπρος*) is the general name for a he-goat, and that which is used in natural history, *τράγος*; *hircus* (from *χήρ*) is an old full-grown he-goat, *χίμαρος*? whereas *hædus*, *hœdus* (*χοῖρος*), a kid, *έριφος*. (v. 336.)

CAPERE, see *Sumere*.

CAPILLUS, see *Crinis*.

CARCER, see *Custodia*.

CARERE; EGERE; INDIGERE. 1. *Carere* (from *κείρειν*) relates to a desirable possession, in opp. to *habere*, Cic. *Tusc.* i. 36; whereas *egere* and *indigere*, to a necessary and indispensable possession, in opp. to *abundare*, *Lucil. Fr. Sat.* viii. *Senec. Vit. B.* 7. *Voluptate virtus* *sæpe caret*, *nunquam indiget*. *Epist. 9. Sapiens eget nulla re*; *egere enim necessitatis est. Cic. Ep. ad. Qu. Fr. i. 3, 2. Nunc commisi, ut me vivo careres, vivo me aliis indigeres.* 2. *Egere* (from *χάω*, *χαίνω* *ἀχήν*) denotes, objectively, the state of need, in opp. to *uti*, *Cato ap. Gell. xiii. 23*; *indigere*, subjectively, the galling sense of need, and eager longing to satisfy it. (iii. 113.)

CARITAS, see *Diligere*.

CARMEN, see *Canere*.

CARO; PULPA; VISCERA; EXTA; INTESTINA; ILIA. 1. *Caro* means flesh in its general sense, as a material substance, in opp. to fat, nerves, muscles, and so forth; *pulpa*, especially, eatable and savory flesh, in opp. to bones; *viscera*, all flesh, and every fleshy substance between the skin and the bones. 2. *Viscera*, in a narrower sense, means generally, the inner parts of the body; whereas *exta* means the inner parts of the upper part of the body, as the heart, lungs, and so forth; *intestina*, *interanea*, and *ilia*, the inner parts of the lower part of the body, namely, the entrails; and indeed *intestina*, and, in the age after

Augustus, *interanea*, meant the guts as digestive organs; *ilia*, all that is contained in the lower part of the body, and particularly those parts that are serviceable. (v. 145.)

CASSIS; GALEA; CUDO. Cassis, *cassida* (from *κόττα*), is a helmet of metal; *galea* (*γαλέη*), a helmet of skin, and properly of the skin of a weasel; *cudo* (*κεύθων*), a helmet of an indefinite shape. Tac. G. 6. *Paucis loricæ; vix uni alterive cassis aut galea.*

CASSIS, see *Rete*.

CASTIGATIO, see *Vindicta*.

CASTUS; PUDICUS; PUDENS; PUDIBUNDUS. 1. *Castus* (from *καθαρός*) denotes chastity as a natural quality of the soul, as pure and innocent; whereas *pudicus*, as a moral sentiment, as bashful and modest. 2. *Pudicus*, *pudicitia*, denote natural shame, aversion to be exposed to the gaze of others, and its fruit, chaste sentiment, merely in its sexual relation, like bashfulness; whereas *pudens*, *pudor*, denote shame in a general sense, or an aversion to be exposed to the observation of others, and to their contempt, as a sense of honor. Cic. Catil. ii. 11, 25. *Ex hac parte pudor pugnat, illinc petulantia; hinc pudicitia, illinc stuprum.* 3. *Pudicus* and *pudens* denote shame as an habitual feeling; *pudibundus* as a temporary state of the sense of shame, when excited. (iii. 199.)

CASU; FORTE; FORTUITO; FORTASSE; FORSITAN; HAUD SCIO AN. *Casu*, *forte*, and *fortuito*, denote a casualty, and indeed, *casu*, in opp. to *consulto*, *συμβεβηκότως*; *forte*, without particular stress on the casualty, *τυχόν*; *fortuito*, *fortuitu*, emphatically, by mere chance, in opp. to *causa*, *ἀπὸ τύχης*; whereas *fortasse*, *forsitan*, and *haud scio an*, denote possibility, and indeed *fortasse*, *fortassis*, with an emphatic perception and affirmation of the possibility, as approaching to probability, and are in construction with the indicative, *ἴσως*; *forsitan*, *forsan*, with merely an occasional perception of the possi-

bility, and are in construction with a conjunctive, *τάχ' ἀν*; haud scio an, with a modest denial of one's own certainty; consequently, haud scio an is an euphemistic limitation of the assertion. Fortasse verum est, and forsitan verum sit, mean, perhaps it is true, perhaps not; but haud scio an verum sit means, I think it true, but I will not affirm it as certain. (v. 294.)

CASUS; FORS; FORTUNA; FORS FORTUNA; FATUM.

1. Casus denotes chance as an inanimate natural agent, which is not the consequence of human calculation, or of known causes, like *συμφορά*; whereas fors denotes the same chance as a sort of mythological being, which, without aim or butt, to sport as it were with mortals, and baffle their calculations, influences human affairs, like *τύχη*. 2. For s, as a mythological being, is this chance considered as blind fortune; whereas Fortuna is fortune, not considered as blind, and without aim, but as taking a part in the course of human affairs from personal favor or disaffection; lastly, fors fortuna means a lucky chance, *ἀγαθὴ τύχη*. 3. All these beings form an opposition against the Dii and Fatum, which do not bring about or prevent events from caprice or arbitrary will, but according to higher laws; and the gods, indeed, according to the intelligible laws of morality, according to merit and worth, right and equity; fatum, according to the mysterious laws by which the universe is eternally governed, like *εἰμαρμένη, μοῖρα*. Tac. Hist. iv. 26. Quod in pace *fors* seu natura, tunc *fatum* et *ira* deorum vocabatur. (295.)

CATENÆ, see *Vincula*.

CATERVA; COHORS; AGMEN; GREX; GLOBUS; TURBA. Caterva, cohors, and agmen, denote an assembled multitude in regular order, and caterva, as a limited whole, according to a sort of military arrangement; cohors, as respecting and observing the leadership of a commanding officer; agmen, as a solemn procession; whereas turba, grex, and glo-

b u s, denote a multitude assembled in no regular order; g r e x, without form or order; t u r b a, with positive disorder and confusion; g l o b u s, a thronging mass of people, which, from each person pressing towards the centre, assumes a circular form. (v. 361.)

CATUS, see *Sapiens*.

CAUPONA, see *Deversorium*.

CAUSIDICUS, see *Advocatus*.

CAUTES, see *Saxum*.

CAVERNA, see *Specus*. CAVILLATOR, see *Lepidus*.

CELARE; OCCULERE; OCCULTARE; CLAM; ABDERE; CONDERE; ABSCONDERE; RECONDERE. 1. Celare has an abstract or intellectual reference to its object, like *κεύθειν*, in opp. to *fateri*, and so forth; synonymously with *re tice re*, Liv. xxiv. 5. Curt. vi. 9; whereas *occulere*, *occultare*, have a concrete and material reference to their object, like *κρύπτειν*, in opp. to *aperire*, synonymously with *obtegere*; Cic. Acad. iv. 19. N. D. ii. 20. Fin. i. 9, 30. Att. v. 15: the *celanda* remain secret, unless they happen to be discovered; but the *occultanda* would be exposed to sight, unless particular circumspection and precaution were used. 2. In the same manner *clam* and *clanculum* denote secretly, in opp. to *palam*, Cic. Rose. Am. 8; whereas *occulte*, in opp. to *aperte*, Cic. Rull. i. 1. 3. *Oculere* denotes any concealment; *occultare*, a careful or very anxious concealment, and on this account finds no place in negative propositions, or as seldom, for example, as *redolere*. 4. *Occultare* means to prevent anything being seen, by keeping it covered; whereas *abdere*, *condere*, and *abscondere*, by removing the thing itself; *abdere* (*ἀποθένται*) by laying it aside, and putting it away, like *ἀποκρύπτειν*; *condere* (*καταθένται*), by depositing it in a proper place of safety, like *κατακρύπτειν*; *recondere*, by hiding it carefully and thoroughly; *abscondere*, by putting it away, and preserving it. (iv. 45.)

CELEBER; INCLYTUS; CLARUS; ILLISTRIS; NOBILIS. *Celeber* (from *κλέος*) and *in clytus* (from *κλυτός*) denote celebrity, as general expressions, chiefly as belonging to things, and seldom as belonging to persons, except in poetry; *clarus*, *illistris*, and *nobilis*, with an especial political reference; *clarus* (*γαληρός*) means renowned for eminent services to one's country; *illistris* (from *ἀναλεύσσω*) renowned for rank and virtue; *nobilis* (from *novisse*) belonging to a family whose members have already been invested with the honors of the state.

CELEBRARE, see *Sæpe*. CELER, see *Citus*.

CELER, see *Navigium*. CELSUS, see *Altus*.

CENSERE; JUDICARE; ARBITRARI; AESTIMARE; OPINARI; PUTARE; RERI; AUTUMARE; EXISTIMARE; CREDERE. 1. *Censere*, *judicare*, *arbitrari*, *aestimare*, denote passing judgment with competent authority, derived from a call to the office of judge; *censere*, as possessing the authority of a censor, or of a senator giving his vote; *judicare*, as possessing that of a judge passing sentence; *arbitrari*, as possessing that of an arbitrator; *aestimare* (*αισθέσθαι*), as that of a taxer, making a valuation; whereas, *opinari*, *putare*, *reri*, and *aestimare*, denote passing judgment under the form of a private opinion, with a purely subjective signification; *opinari* (*όπις*) as a mere sentiment and conjecture, in opp. to a clear conviction and knowledge. Cic. *Orat.* i. 23. *Mur.* 30. *Tusc.* iv. 7. *Rosc. Am.* 10; *putare*, as one who casts up an account; *reri* as a poetical, and *autumare* as an antiquated term. 2. *Aestimare* denotes passing judgment under the form of the political function of an actual taxer, to estimate anything exactly, or according to its real value, or price in money; but *existimare*, as a moral function, to estimate anything according to its worth or truth; hence Cicero contrasts *existimatio*, not *aestimatio*, as a private opinion, with competent judgment, *judicio*; *Cluent.* 29. *Verr.* v. 68. 3. *Cen-*

sere denotes judgment and belief, as grounded upon one's own reflection and conviction; credere, as grounded on the credit which is given to the testimony of others. 4. Opinor, parenthetically, implies modesty, like *οἴμαι*; whereas credo implies irony, like *ὦς ἔστικεν*, sometimes in propositions that are self-evident, whereby the irony reaches the ears of those to whom the truth could not be plainly spoken or repeated, or who might be inclined to doubt it; sometimes, in absurd propositions which a man thinks fit to put in the mouth of another; sometimes, in propositions so evident as scarcely to admit of controversy. (v. 300.)

CERNERE, see *Videre*. CERRITUS, see *Amens*.

CERTARE, see *Imitatio*.

CESSARE, see *Vacare* and *Cunctari*.

CHORDA; FIDES. Chorda (*χορδή*) is a single string; fides (*σφιδή*) in the sing. and plur. means a complete collection of strings, or a string-instrument.

CIBARE, CIBUS, see *Alimenta*.

CICATRIX, see *Vulnus*.

CICUR; MANSUETUS. Cicur (redupl. of *κορίζομαι*) denotes tameness, merely in a physical sense, and as a term in natural history, in opp. to *ferus*; whereas mansuetus, in a moral sense also, as implying a mild disposition, in opp. to *sævus*. (iv. 257.)

CINCINNUS, see *Crinus*. CIRCULUS, see *Orbis*.

CIRCUMIRE, see *Ambire*. CIRCUMVENIRE, see *Fallere*.

CIRRUS, see *Crinis*.

CITUS: CELER; VELOX; PERNIX; PROPERUS; FESTINUS. 1. Citus and celer denote swiftness, merely as quick motion, in opp. to *tardus*, Cic. Or. iii. 57. Sall. Cat. 15. Cic. Fin. v. 11. N. D. ii. 20. Rosc. Com. 11. Top. 44; velox and pernix, nimbleness, as bodily strength and activity, in opp. to *lentus*; properus and festinus, haste, as the will to reach a certain point in the shortest time, in opp. to *segnis*. Gell. x. 11. 2. Citus denotes a swift and lively motion, approaching to *vegetus*; celer, an eager and

impetuous motion, approaching to *rapidus*. 3. *Pernicitas* is, in general, dexterity and activity in all bodily movements, in hopping, climbing, and vaulting; but *velocitas*, especially in running, flying, and swimming, and so forth. Plaut. Mil. iii. 1, 36. *Clare oculis video, pernix sum manibus, pedibus mobilis.* Virg. Æn. iv. 180. Curt. vii. 7, 53. *Equorum velocitati par est hominum pernicitas.* 4. *Properus, properare*, denote the haste which, from energy, sets out rapidly to reach a certain point, in opp. to *cessare*; whereas *festinus, festinare*, denote the haste which springs from impatience, and borders upon precipitation. (ii. 144.)

CIVILITAS, see *Humanitas*. CIVITAS, see *Gens*.

CLAM, see *Celare*. CLARITAS, see *Gloria*.

CLARUS, see *Celeber*. CLASTRUM, see *Cera*.

CLEMENTIA, see *Mansuetudo*.

CLIVUS, see *Collis*. CLYPEUS, see *Scutum*.

CODICILLI, see *Literæ*.

CLANGERE; CLAMARE; VOCIFERARI. Clangere is the cry of animals and the clang of instruments, like *κλάγγειν*; clamare and vociferari, the cry of men; clamare, an utterance of the will, but vociferari, of passion, in anger, pain, in intoxication. Rhet. ad. Her. iii. 12. *Acuta exclamatio habet quidam illiberale et ad muliebrem potius vociferationem, quam ad virilem dignitatem in dicendo accommodatum.* Senec. Ep. 15. Virg. Æn. ii. 310. *Exoritur clamorque virum clangorque tubarum.* (v 103.)

CÆNUM, see *Lutum*.

CŒPISSE, see *Incipere*.

COERCERE; COMPESCERE. Coercere denotes restriction, as an act of power and superior strength; whereas compescere (from *pedica*, *πεδᾶν*) as an act of sovereign authority and wisdom. (iv. 427.)

CŒTUS, see *Coneilium*.

COGERE; ADIGERE. Cogere (from co-igere) means by force and power to compel to something; a d-

igere, by reflection and the suggestion of motives to persuade to something. Tac. Ann. vi. 27. Se ea necessitate ad preces *cogi*, per quas consularium aliqui capessere provincias *adigerentur*. (vi. 70.)

COGITARE; MEDITARI; COMMENTARI. 1. *Cogitare* (from the Goth. *hugjan*) denotes the usual activity of the mind, which cannot exist without thinking, or employing itself about something; *meditari* (from *μέδεσθαι*), the continued and intense activity of the mind, which aims at a definite result. Ter. Heaut. iii. 3, 46. *Quid nunc facere cogitas?* Compare this with Adelph. v. 6, 8. *Meditor* esse affabilis. Cic. Cat. i. 9, 22. In Tusc. iii. 6, *cogitatio* means little more than consciousness; whereas *meditatio* means speculative reflection. 2. *Meditari* has an intensive meaning, with earnestness, exertion, and vivacity; *commentari* (only in Cicero) means to reflect leisurely, quietly, and profoundly. (v. 198.)

COGNATUS, see *Necessarius*.

COGNITIO; NOTITIA; SCIENTIA; IGNARUS; INSCIUS; NESCIUS. 1. *Cognitio* is an act of the mind by which knowledge is acquired, whereas *notitia* and *scientia* denote a state of the mind; *notitia*, together with *nosse*, denotes a state of the merely receptive faculties of the mind, which brings an external appearance to consciousness, and retains it there; whereas *scientia*, together with *scire*, involves spontaneous activity, and a perception of truth; *notitia* may be the result of casual perception; *scientia* implies a thorough knowledge of its object, the result of mental activity. Cic. Sen. 4, 12. *Quanta notitia antiquitatis! quanta scientia juris Romani!* 2. The *ignarus* is without *notitia*, the *inscius* without *scientia*. Tac. H. i. 11. *Ægyptum provinciam insciam legum, ignaram magistratum*; for legislation is a science, and must be studied; government an art, and may be learnt by practice. 3. *Insciis* denotes a person who has not learnt something, with blame; *nescius*, who has

accidentally not heard of, or experienced something, indifferently. Cic. Brut. 83. *Inscium omnium rerum et rudem.* Compare this with Plin. Ep. viii. 23, *Absens et impendentis mali nescius.* (v. 266.)

COGNOSCERE, see *Intelligere*. COHORS, see *Caterva*.

COLAPHUS, see *Alapa*. COLERE, see *Vereri*.

COLLIS; CLIVUS; TUMULUS; GRUMUS; Collis and clivus denote a greater hill or little mountain; collis (from *celsus*) like *κολωνός*, as an eminence, in opp. to the plain beneath, and therefore somewhat steep; clivus, like *κλιτύς*, as a sloping plain, in opp. to an horizontal plain, and therefore only gradually ascending; whereas tumulus and grumus mean only a hillock, or great mound; tumulus, like *ὄχθος*, means either a natural or artificial elevation; grumus, only an artificial elevation, like *χῶμα*. Colum. Arbor. a. f. *Collum autem et clivum, modum jugeri continentem repastinabis operis sexaginta.* Liv. xxi. 32. *Erigentibus in primos agmen clivos, apparuerunt imminentes tumulos insidentes montani.* Hirt. B. Hisp. 24. *Ex grumo ex-celsum tumulum capiebat.* (ii. 121.)

COLLOQUIUM, see *Sermo*. COLONUS, see *Incolere*.

COLUBER, see *Anguis*. COMA, see *Crinis*.

COMBURERE, see *Accendere*.

COMERE; DECORARE; ORNARE. 1. Comere and decorare denote ornament, merely as an object of sense, as pleasing the eye; ornare, in a practical sense, as at the same time combining utility. 2. Comere (*κοσμεῖν*) denotes ornament as something little and effeminate, often with blame, like *nitere*, in opp. to nature, noble simplicity, or graceful negligence, like *κομμοῦν*, whereas decorare and ornare, always with praise, like *splendere*, as denoting affluence and riches; decorare (from *δίκη*) in opp. to that which is ordinary and unseemly, like *κοσμεῖν*; ornare (from *ὅρίνω*?) in opp. to that which is paltry and incomplete, like *ἀσκεῖν*. 3. Comere implies only a change in form, which by arranging and polishing gives to the

whole a smart appearance, as in combing and braiding the hair; but *decorare* and *ornare* effect a material change, inasmuch as by external addition new beauty is conferred, as by a diadem, and so forth. Quintil. xii. 10, 47. *Comere* caput in gradus et annulos; compare with Tibull. iii. 2, 6. *Sertis decorare* comas; and Virg. Ecl. vi. 69. *Apio crines ornatus amaro.* (iii. 261.)

COMMISSATIO, see *Epulæ*.

COMITARI; DEDUCERE; PROSEQUI. *Comitari* means to accompany for one's own interest, ἀκολουθεῖν; *deducere*, from friendship, with officiousness; *prosequi*, from esteem, with respect, προπέμπειν. (vi. 73.)

COMITAS, see *Humanitas*. COMITIA, see *Concilium*.

COMMENTARI, see *Cogitare*. COMMITTERE, see *Fidere*.

COMMODARE; MUTUUM DARE. *Commodare* means to lend without formality and stipulation, on the supposition of receiving the thing lent again when it is done with. *Mutuum dare* is to grant a loan on the supposition of receiving an equivalent when the time of the loan expires. *Commodatio* is an act of kindness; *mutuum datio* is a matter of business. (iv. 137.)

COMMUNICARE, see *Impertire*.

COMEDUS, see *Actor*. COMPAR, see *Aequus*.

COMPEDES, see *Vincula*. COMPENDIUM, see *Lucrum*.

COMPESCERE, see *Coercere*. COMPLECTI, see *Amplexi*.

COMPLEMENTUM; SUPPLEMENTUM. *Complementum* serves, like a keystone, to make anything complete, to crown the whole, whereas *supplementum* serves to fill up chasms, to supply omissions.

CONARI, see *Audere*.

CONCEDERE; PERMITTERE; CONNIVERE. *Concedere* and *permittere* mean, to grant something which a man has full right to dispose of; *concedere*, in consequence of a request or demand, in opp. to refusing, like συγχωρῆσαι; *permittere*, from confi-

dence in a person, and liberality, in opp. to forbidding, like *ἔφειναι*; whereas *indulgere* and *connivere* mean to grant something, which may properly be forbidden; *indulgere* (*ἐνδελεχεῖν*?), from evident forbearance; *connivere* (*κατανεύειν*), from seeming oversight.

CONCESSUM EST; LICET: FAS EST. *Concessum est* means, what is generally allowed, like *ἔξεστι*, and has a kindred signification with *licet*, *licitum est*, which mean what is allowed by human laws, whether positive, or sanctioned by custom and usage, like *θέμις* *ἔστι*; *fas est* means what is allowed by divine laws, whether the precepts of religion, or the clear dictates of the moral sense, like *ὅσιόν* *ἔστι*. (v. 167.)

CONCILIO; CONCIO; COMITIA; CŒTUS; CONVENTUS. 1. *Concilium*, *concio*, and *comitia* are meetings summoned for fixed purposes; *concilium* (*ξυγκαλεῖν*), an assembly of noblemen and persons of distinction, of a committee, of the senate, the individual members of which are summoned to deliberate, like *συνέδριον*; whereas *concio* and *comitia* mean a meeting of the community, appointed by public proclamation, for passing resolutions or hearing them proposed; *concio* (*cieri*, *κιών*) means any orderly meeting of the community, whether of the people or of the soldiery, in any state or camp, like *σύλλογος*; *comitia* (from *coire*) is an historical term, confined to a Roman meeting of the people, as *ἐκκλησία* to an Athenian, and *ἀλία* to a Spartan. 2. *Cœtus* and *conventus* are voluntary assemblies; *cœtus* (from *coire*) for any purpose, for merely social purposes, for a conspiracy, and so forth, like *σύνοδος*; whereas *conventus*, for a serious purpose, such as the celebration of a festival, the hearing of a discourse, and so forth, like *όμηγυρις*, *πανήγυρις*. (v. 108.)

CONCLAVE, CUBICULUM. *Conclave* is the most general term for any closed room, and especially a room of state; *cubiculum* is a particular expression for a dwelling-room. (vi. 75.)

CONCORDIA, see *Otium*. CONCUBINA, see *Pellec*.

CONDERE, see *Celare* and *Sepelire*.

CONDITIO; STATUS. *Conditio* ($\xi\upsilon\delta\eta\sigma\iota\sigma$, $\sigma\upsilon\delta\eta\sigma\iota\alpha$) is a state regulated by the will; *status* is a state arising from connection. Cic. Fam. xii. 23. *Omnem conditionem imperii tui, statumque provinciae demonstravit mihi Tratorius.* (vi. 76.)

CONFESTIM, see *Repente*. CONFIDENTIA, see *Fides*.

CONFIDERE, see *Fidere*. CONFINIS, see *Vicinus*.

CONFISUS; FRETUS. *Confisus* means, subjectively, like *securus*, depending on something, and making one's self easy, $\pi\epsilon\pi\omega\zeta\omega\varsigma$; whereas *fretus* ($\phi\pi\alpha\kappa\tau\omega\varsigma$, *ferox*) means, objectively, like *tutus*, protected by something, $\epsilon\pi\pi\omega\mu\epsilon\nu\varsigma$. (i. 20.)

CONFITERI, see *Fateri*. CONFLIGERE, see *Pugnare*.

CONFUTARE, see *Refutare*.

CONGERIES, see *Acervus*. CONJUX, see *Femina*.

CONNIVERE, see *Concedere*.

CONSANGUINEUS, see *Necessarius*.

CONSCENDERE, see *Scandere*.

CONSECRARE, see *Sacrare*. CONSEQUIR, see *Invenire*.

CONJUGIUM; MATRIMONIUM; CONTUBERNIUM; NUPTRIAE. *Conjugium* and *matrimonium* denote the lasting connection between man and wife, for the purpose of living together and bringing up their offspring; *conjugium* is a very general term for a mere natural regulation, which also takes place among animals; *contubernium* means the marriage connection between slaves; *matrimonium*, the legal marriage between freemen and citizens, as a respectable and a political regulation; whereas *nuptiae* means only the commencement of *matrimonium*, the wedding, or marriage-festival.

CONSIDERARE; CONTEMPLARI. *Considerare* (from *κατελθειν*) denotes consideration as an act of the understanding, endeavoring to form a judgment; *contemplari* (from *καταλαμβεῖν*) an act of feeling, which is absorbed in its object, and surrenders itself

entirely to the pleasant or unpleasant feeling which its object excites. (v. 130.)

CONSORS, see *Socius*.

CONSPECTUS, CONSPICERE, see *Videre*.

CONSTAT; APPARET; ELUCET; LIQUET. *Constat* means a truth made out and fixed, in opp. to a wavering and unsteady fancy or rumor; whereas *apparet* *elucet*, and *liquet* denote what is clear and evident; *apparet*, under the image of something stepping out of the back-ground into sight; *elucet*, under the image of a light shining out of darkness; *liquet*, under the image of frozen water melted. (vi. 78.)

CONSTITUERE, see *Destinare*.

CONSuetudo; Mos; Ritus; CERIMONIA. *Consuetudo* denotes the uniform observance of anything as a custom, arising from itself, and having its foundation in the inclination or convenience of an individual or people, *ēdōs*; whereas *mos* (*modus*) is the habitual observance of anything, as a product of reason, and of the self-conscious will, and has its foundation in moral views, or the clear dictates of right, virtue, and decorum, *īdōs*; lastly, *ritus* denotes the hallowed observance of anything, either implanted by nature as an instinct, or introduced by the gods as a ceremony, or which, at any rate, cannot be traced to any human origin. *Consuetudines* are merely factitious, and have no moral worth; *mores* are morally sanctioned by silent consent, as *jura* and *logos* by formal decree; *ritus* (from *ἀριθμός*, *ρήθμός*), are natural, and are hallowed by their primeval origin, and are peculiar to the animal. (v. 75.) 2. *Ritus* is a hallowed observance, as directed and taught by the gods or by nature; whereas *cerimonia* (*κηδεμονία*) is that which is employed in the worship of the gods.

CONSUEVISSE, see *Solere*. CONSUMMARE, see *Finire*.

CONTAGIUM, see *Lues*.

CONTAMINARE; INQUINARE; POLLUERE. *Contaminare* (from *contingo*, *contagio*) means defilement in

its pernicious effect, as the corruption of what is sound and useful; *inqinare* (from cunire, or from *πίνως*), in its loathsome effect, as marring what is beautiful, like *μορύσσειν*; *polluere* (from pullus, *πελλός*), in its moral effect, as the desecration of what is holy and pure, like *μιανεῖν*. Cic. Cœcil. 21, 70. *Judiciis corruptis et contaminatis*; compare with Cœl. 6. *Libidinibus inquinari*; and Rosc. Am. 26, 71. *Noluerunt in mare deferri, ne ipsum pollueret, quo cætera quæ violata sunt, expiari putantur.* (ii. 56.)

CONTEMNERE, see *Spernere*.

CONTEMPLARI, see *Considerare*.

CONTENDERE, see *Dicere*.

CONTENTIO, see *Disceptatio*.

CONTENTUM ESSE, see *Satis habere*.

CONTINENTIA, see *Modus*. CONTINGERE, see *Accidere*.

CONTINUO, see *Repente*.

CONTINUUS; PERPETUUS; SEMPITERNUS; ÆTERNUS.

1. *Continuum* means that which hangs together without break or chasm; *perpetuum*, that which arrives at an end, without breaking off before. Suet. Cœs. 76. *Continuos consulatus, perpetuam dicturam*.

2. *Perpetuus*, *sempiternus*, and *æternus*, denote continued duration; but *perpetuus*, relatively, with reference to a definite end, that of life for example; *sempiternus* and *æternus*, absolutely, with reference to the end of time in general; *sempiternus* means, like *ἀιδίος*, the everlasting, what lasts as long as time itself, and keeps pace with time; *æternum* (from *aetas*) like *αιώνιον*, the eternal, that which outlasts all time, and will be measured by ages, for *Tempus est pars quædam æternitatis*. The sublime thought of that which is without beginning and end, lies only in *æternus*, not in *sempiternus*, for the latter word rather suggests the long duration between beginning and end, without noting that eternity *has* neither beginning nor end. *Sempiternus* involves the mathematical, *æternus* the metaphysical

notion of eternity. Cic. *Orat.* ii. 40, 169. Barbarorum est in diem vivere; nostra consilia *sempiternum* tempus spectare debent; compare with *Fin.* i. 6, 17. Motum atomorum nullo a principio, sed *æterno* tempore intelligi convenire. (i. 1.)

CONTRARIUS, see *Varius*.

CONTROVERSIA, see *Disceptatio*.

CONTUBERNIUM, see *Conjugium*.

CONTUMACIA, see *Pervicacia*.

CONTUMELIA; INJURIA; OFFENSIO. I. *Contumelia* (from *contemnere*) denotes a wrong done to the honor of another; *injuria*, a violation of another's right. A blow is an *injuria*, so far as it is the infliction of bodily harm; and a *contumelia*, so far as it brings on the person who receives it, the imputation of a cowardly or servile spirit. Senec. Clem. i. 10. *Contumelias*, quæ aceriores principibus solent esse quam *injuriae*. Pacuv. Non. Patior facile *injuriam*, si vacua est *contumelia*. Phædr. Fab. v. 3, 5. Cic. Quint. 30, 96. Verr. iii. 44. 2. *Contumelia* and *injuria* are actions, whereas *offensio* denotes a state, namely, the mortified feeling of the offended person, resentment, in opp. to *gratia*. Plin. II. N. xix. 1. Quintil. iv. 2. Plin. Pan. 18. (iv. 194.)

CONVENTUS, see *Concilium*.

CONVERTERE, see *Vertere*.

CONVIVIUM, see *Epulæ*.

CONVICIUM, see *Maledictum*.

COPIA, see *Occasio*. COPIÆ, see *Exercitus*.

COPIOSUS, see *Divitiae*. CORDATUS, see *Sapiens*.

CORPULENTUS, see *Pinguis*.

CORPUS, see *Cadaver*.

CORRIGERE; EMENDARE. *Corrigere* means to amend, after the manner of a rigid schoolmaster or disciplinarian, who would make the crooked straight, and set the wrong right; whereas *emendare*, after the manner of an experienced teacher, and sympathizing friend, who would make what is defective complete.

Plin. Pan. 6, 2. *Corrupta est disciplina eastrorum, ut tu corrector emendatorque continges; the former by strictness, the latter by wisdom.* Cie. Mur. 29. *Verissime dixerim, nulla in re te (Catonem) esse hujusmodi ut corrigidus potius quam leviter infleetendus viderere;* comp. with Plin. Ep. i. 10. *Non castigat errantes, sed emendat.* (v. 319.)

CORRUMPERE, see *Depravare.*

CORUSCARE, see *Lucere.*

COXA; LATUS; FEMUR. *Coxa* and *coxendix* (*κοχώνη*) mean the hip; *latus*, the part between the hip and shoulder; *femur* and *femen*, the part under the hip, the thigh. (vi. 84.)

CRAPULA, see *Ebrietas.* CRATER, see *Poculum.*

CREARE; GIGNERE; PARERE; GENERARE. 1. *Creare* (from *κύρω*) means, by one's own will and creative power to call something out of nothing; *gignere* (*γίγνεσθαι*, *γενέσθαι*) by procreation or parturition; *gignere* is allied to *generare* only by procreation, and to *parere* (*πεπαρεῖν*, *πεῖρεῖν*), only by parturition. 2. *Gignere* is a usual expression, which represents procreation as a physical and purely animal act, and supposes copulation, conception, and parturition; whereas *generare* is a select expression, which represents procreation as a sublime godlike act, and supposes only creative power; hence, for the most part, *homines et belluae gignunt*, *natura et dii generant*. And, *Corpora gignuntur*, *poemata generantur*. Cie. N. D. iii. 16. *Herculem Jupiter genuit*, is a mythological notice; but Legg. i. 9. *Deus hominem generavit*, is a metaphysical axiom. (v. 201.)

CREBRO, see *Sæpe.*

CREDERE, see *Censere* and *Fidere.*

CREMARE, see *Accendere.* CREPITUS, see *Fragor.*

CREPUSCULUM, see *Mane.* CRIMINARI, see *Arguere.*

CRINIS; CAPILLUS; COMA; CÆSARIES; PILUS; CIRRUS; CINCINNUS. 1. *Crinis* and *capillus* denote the natural hair merely in a physical sense, like

Ὥριξ; *crinis* (from *κάρηνον*), any growth of hair, in opposition to the parts on which hair does not grow; *capillus* (from *caput*), only the hair of the head, in opp. to the beard, etc. *Liv. vi. 16.* *Suet. Aug. 23.* *Cels. vi. 2.* *Cic. Tusc. v. 20.* *Rull. ii. 5;* whereas in *coma* and *cæsaries* the accessory notion of beauty, as an object of sense, is involved, inasmuch as hair is a natural ornament of the body, or itself the object of ornament; *coma* (*κόμη*) is especially applicable to the hair of females; *cæsaries*, to that of males, like Ἀθείρα. Hence *crinitus* means nothing more than covered with hair; *capillatus* is used in opp. to bald-headed, *Petron. 26*, and the Galli are styled *comati*, as wearing long hair, like *καρεκομόωντες*. 2. *Crinis*, *capillus*, *coma*, *cæsaries*, denote the hair in a collective sense, the whole growth of hair; whereas *pilus* means a single hair, and especially the short and bristly hair of animals. Hence *pilosus* is in opp. to the beautiful smoothness of the skin, as *Cic. Pis. 1*; whereas *crinitus* and *capillatus* are in opp. to ugly nakedness and baldness. (iii. 14.) 3. *Cirrus* and *cincinnus* denote curled hair; *cirrus* (*κόρρη*) is a natural, *cincinnus* (*κίκιννος*) an artificial curl. (iii. 23.)

CRUCIATUS; TORMENTUM. *Cruciatus*, *crucimenta* (*κρόκα, κρέκω*), denote in general any pangs, natural and artificial; *tormenta* (from *torquere*), especially pangs caused by an instrument of torture, like the rack. *Cic. Phil. xi. 4.* *Nec vero graviora sunt carnificum tormenta quam interdum cruciamenta morborum.* (vi. 87.)

CRUDELITAS, see *Sævitia*.

CRUENTUS, CRUOR, see *Sanguis*.

CUBARE; JACERE; SITUM ESSE. *Cubare* (from *κείω*) denotes the lying down of living beings; *situm esse* (*έτον, είσαι*) of lifeless things; *jacere*, of both. *Cubare* and *jacere* are neuter; *situm esse*, always passive. Further, *cubare* gives the

image of one who is tired, who wishes to recruit his strength, in opp. to standing, as requiring exertion, whereas *jacerē* gives the image of one who is weak, without any accessory notion, in opp. to standing, as a sign of strength. (i. 138.)

CUBICULUM, see *Conclave*.

CUBILE; LECTUS. *Cubile* is a natural couch for men and animals, a place of rest, like *κοίτη, εύνή*; *lectus*, an artificial couch, merely for men, a bed; like *λέκτρον*. (v. 279.)

CUBITUS, see *Ulna*.

CUDERE, see *Verberare*.

CUDO, see *Cassis*.

CULCITA; PULVINUS; PULVINAR. *Culcita* (from *calcare?*) is a hard-stuffed pillow; *pulvinus* and *pulvinar*, a soft elastic pillow; *pulvinus*, such as is used on ordinary civil occasions; *pulvinar*, such as is used on solemn religious occasions. (vi. 89.)

CULMEN; FASTIGIUM. *Culmen* means the top, the uppermost line of the roof; *fastigium*, the summit, the highest point of this top, where the spars of the roof by sloping and meeting form an angle; therefore *fastigium* is a part of *culmen*. Virg. *Æn.* ii. 458. *Evado ad summi fastigia culminis*. Liv. xl. 2. Vitruv. iv. 2. Arnob. ii. 12. And figuratively *culmen* denotes the top only, with a local reference, as the uppermost and highest point, something like *κολοφών*; but *fastigium* with reference to rank, as the principal and most imposing point of position, something like *κορυφή*; therefore *culmen tecti* is only that which closes the building, but *fastigium* that which crowns it; and *fastigium* also denotes a throne, whence *culmina montium* is a much more usual term than *fastigia*. (ii. 111.)

CULMUS; CALAMUS; STIPULA; SPICA; ARISTA; ARUNDO; CANNA. 1. *Culmus* means the stalk, with reference to its slender height, especially of corn; *calamus* (*κάλαμος*) with reference to its hollowness, especially of reeds. 2. *Culmus* means the stalk of corn, as bearing

the ear, as the body the head, as an integral part of the whole; *stipula*, as being compared with the ear, a worthless and useless part of the whole, as stubble. 3. *Spica* is the full ear, the fruit of the corn-stalk, without respect to its shape, *arista*, the prickly ear, the tip or uppermost part of the stalk, without respect to its substance, sometimes merely the prickles. Quintil. i. 3, 5. *Imitatæ spicas* herbulæ inanibus *aristis* ante messem flavescent. 4. *Calamus*, as a reed, is the general term; *arundo* (from *ῥοδανός*) is a longer and stronger reed; *canna* (from *κανών*?) a smaller and thinner reed. Colum. iv. 32. *Ea est arundineti senectus, cum ita densatum est, ut gracilis et cannae similis arundo prodeat.* (v. 219.)

CULPA; NOXIA; NOXIUS; NOCENS; SONS. 1. *Culpa* (*κολάψαι*) denotes guilt as the state of one who has to answer for an injury, *peccatum*, *delictum*, *maleficium*, *scelus*, *flagitium*, or *nefas*; hence a responsibility, and, consequently, a rational being is supposed, in opp. to *casus*, Cic. Att. xi. 9. Vell. P. ii. 118, or to *necessitas*, Suet. Cl. 15; whereas *noxia*, as the state of one who has caused an injury, and can therefore be applied to any that is capable of producing an effect, in opp. to *innocentia*. Liv. iii. 42, 2. *Illa modo in ducibus culpa, quod ut odio essent civibus fecerant; alia omnis penes milites noxia erat.* Cic. Marc. 13. *Etsi aliqua culpa tenemur erroris humani, a scelere certe liberati sumus*; and Ovid, Trist. iv. 1, 23. *Et culpam in facto, non scelus esse meo, coll. 4, 37*; hence *culpa* is used as a general expression for every kind of fault, and especially for a fault of the lighter sort, as *delictum*. 2. *Culpa* and *noxia* suppose an injurious action; but *vitium* (from *αὐάτη*, *ἄτη*) merely an action or quality deserving censure, and also an undeserved natural defect. 3. *Nocens*, *innocens*, denote guilt, or absence of guilt, in a specified case, with regard to a single action; but *noxius*, *innoxius*, together with the poetical words *noeūs*, *innocuus*, relate

to the nature and character in general. Plaut. Capt. iii. 5, 7. *Decet innocentem servum atque innoxium confidentem esse*; that is, a servant who knows himself guiltless of some particular action, and who, in general, does nothing wrong. 4. *Noxius* denotes a guilty person only physically, as the author and cause of an injury, like *βλαβερός*; but *sons* (*όνοτός*) morally and juridically, as one condemned, or worthy of condemnation, like *Ὥδος*. (ii. 152.)

CULPARE, see *Arguere*. CULTUS, see *Vestis*.

CUMULUS, see *Acervus*.

CUNÆ; CUNABULA. *Cunæ* (*κοῖται*) is the cradle itself; *incunabula*, the bed, etc., that are in the cradle. Plaut. Truc. v. 13. *Fasciis opus est, pulvinis, cunis; incunabulis.* (vi. 69.)

CUNCTARI; HESITARE; CESSARE. *Cunctari* (from *ξυνέκειν*, or *κατέχειν*), means to delay from consideration, like *μέλλειν*; *hesitate*, from want of resolution; *cessare* (*καθίζειν?*) from want of strength and energy, like *όκνεῖν*. The *cunctans* delays to begin an action; the *cessans*, to go on with an action already begun. (iii. 300.)

CUNCTI, see *Quisque*. CUPERE, see *Velle*.

CUPIDO; CUPIDITAS; LIBIDO; VOLUPTAS. 1. *Cupido* is the desire after something, considered actively, and as in action, in opp. to aversion; whereas *cupiditas* is the passion of desire, considered neutrally, as a state of mind, in opp. to tranquillity of mind. *Cupido* must necessarily, *cupiditas* may be, in construction with a genitive, expressed or understood; in this case, *cupido* relates especially to possession and money, *cupiditas*, to goods of every kind. Vell. P. ii. 33. *Pecuniæ cupidine*: and further on, *Interminatam imperii cupiditatem*. 2. *Cupido* and *cupiditas* stand in opp. to temperate wishes; *libido* (from *λύψ*) the intemperate desire and capricious longing after something, in opp. to rational will, *ratio*, Suet. Aug. 69, or *voluntas*, Cic. Fam. ix. 16. *Libidines* are lusts,

with reference to the want of self-government; *voluptates*, pleasures, in opp. to serious employments, or to pains. Tac. II. ii. 31. Minus Vitellii ignavæ *voluptates* quam Othonis *flagrantissimæ libidines* timebantur. (v. 60.)

CUR; QUARE. *Cur* (from *quare?* or *κῶς*;) serves both for actual questions, and for interrogative forms of speech; whereas *quare* serves for those questions only, to which we expect an answer. (vi. 93.)

CURA; SOLlicitudo; ANGOR; DOLOR; ÆGRITUDO. *Cura*, *sollicitudo*, and *angor*, mean the disturbance of the mind with reference to a future evil and danger; *cura* (from the antiquated word *coera*, from *κολπανός*) as thoughtfulness, uneasiness, apprehension, in opp. to *incuria*, like *φροντίς*; *sollicitudo*, as sensitiveness, discomposure, anxiety, in opp. to *securitas*, Tac. II. iv. 58, like *μέριμνα*; *angor* (from *ἄγχω*) as a passion, anguish, fear, in opp. to *solutus animus*; whereas *dolor* and *ægritudo* relate to a present evil; *dolor* (from *Ὥλαν?*) as a hardship or pain, in opp. to *gaudium*, *ἄλγος*; *ægritudo*, as a sickness of the soul, like *ἀνία*, in opp. to *alacritas*. Cic. Tusc. v. 16. Cic. Fin. i. 22. Nec præterea res ulla est, quæ sua natura aut *sollicitare* possit aut *angere*. Accius apud Non. Ubi *cura* est, ibi *anxitudo*. Plin. Ep. ii. 11. Cæsar mihi tantum studium, tantam etiam *curam* — nimium est enim dicere *sollicitudinem* — præstitit, ut, etc. Quintil. viii. pr. 20. *Curam* ego verborum, rerum volo esse *sollicitudinem*. (iv. 419.)

CURVUS; UNCUS; PANDUS; INCURVUS; RECURVUS; REDUNCUS; REPANDUS; ADUNCUS. 1. *Curvus*, or in prose mostly *curvatus*, denotes, as a general expression, all crookedness, from a slight degree of crookedness to a complete circle; *uncus* supposes a great degree of crookedness, approaching to a semi-circle, like the form of a hook; *pandus*, a slight crookedness, deviating but a little from a straight line, like that which slopes. 2. The *curva* form a continued crooked

line; the *incurva* suppose a straight line ending in a curve, like ἐπικαμπτής, the augur's staff, for example, or the form of a man who stoops, etc. 3. *Recurvus*, *reducus*, and *repandus*, denote that which is bent outwards; a *duncus*, that which is bent inwards. Plin. H. N. xi. 37. *Cornua* *aliis adunca*, *aliis redunca*. (v. 184.)

CUSPIS, see *Acies*.

CUSTODIA; CARCER; ERGASTULUM. *Custodia* (from κεύθω) is the place where prisoners are confined, or the prison; *carcer* (κάρκαρον, redupl. of καρίς, circus), that part of the prison that is meant for citizens; *ergastulum* (from ἐργάζομαι, or εἴργω), the house of correction for slaves.

CUTIS, see *Tergus*.

CYATHUS, see *Poculum*.

CYMBA, see *Navigium*.

D.

DAMNUM; DETRIMENTUM; JACTURA. *Damnum* (δαπάνη) is a loss incurred by one's self, in opp. to *lucrum*. Plaut. Cist. i. 1, 52. Capt. ii. 2, 77. Ter. Heaut. iv. 4, 25. Cic. Fin. v. 30. Sen. Ben. iv. 1. Tranq. 15; whereas *detrimentum* (from *detrivisse*) means a loss endured, in opp. to *emolumentum*. Cic. Fin. i. 16. iii. 29; lastly, *jactura* is a voluntary loss, by means of which one hopes to escape a greater loss or evil, a sacrifice. Hence *damnum* is used for a fine; and in the form, Videant Coss., ne quid resp. *detrimenti capiat*, the word *damnum* could never be substituted for *detrimentum*. (v. 251.)

DAPES, see *Epulæ*. DEAMARE, see *Diligere*.

DEAMBULARE, see *Ambulare*.

DEBERE, see *Necesse est*. DECERNERE, see *Destinare*.

DECIPERE, see *Fallere*. DECLARARE, see *Ostendere*.

DECORARE, see *Comere*. DEDECUS, see *Ignominia*.

DEDICARE, see *Sacrare*. DEDUCERE, see *Comitari*.

DEESSE, see *Abesse*. DEFENDERE, see *Tueri*.

DEFICERE, see *Abesse* and *Turbæ*.

DEFLERE, see *Lacrimare*. DEFORMIS, see *Tæter*.

DEGERE, see *Agere*. DE INTEGRO, see *Iterum*.

DELECTATIO, see *Oblectatio*.

DELERE, see *Abolere*.

DELIBUTUS; UNCTUS; OBLITUS. *Delibutus* (from $\lambda\epsilon\beta\epsilon\nu$, $\lambda\iota\beta\alpha\zeta\epsilon\nu$), besmeared with something greasy, is the general expression; *unctus* (from $\nu\gamma\rho\sigma$? or $\nu\gamma\chi\epsilon\nu$?) means anointed with a pleasant ointment; and *oblitus* from *oblimo*), besmeared with something impure. (vi. 98.)

DELICTUM; PECCATUM; MALEFACTUM; MALEFICUM; FACINUS; FLAGITIUM; SCELUS; NEFAS; IMPIETAS. 1. *Delictum* and *peccatum* denote the lighter sort of offences; *delictum*, more the transgression of positive laws, from levity; *peccatum* (from $\pi\alpha\chi\upsilon\delta$), rather of the laws of nature and reason, from indiscretion. 2. A synonyme and as it were a circumlocution of the above words is *malefactum*; whereas *maleficium* and *facinus* involve a direct moral reference; *maleficium* is any misdeed which, as springing from evil intention, deserves punishment; but *facinus*, a crime which, in addition to the evil intention, excites astonishment and alarm from the extraordinary degree of daring requisite thereto. 3. There are as many sorts of evil deeds, as there are of duties, against oneself, against others, against the gods; *flagitium* (from $\beta\lambda\alpha\gamma\iota\delta$) is an offence against oneself, against one's own honor, by gluttony, licentiousness, cowardice; in short, by actions which are not the consequence of unbridled strength, but of moral weakness, as evincing *ignavia*, and incurring shame; whereas *scelus* ($\sigma\kappa\lambda\eta\rho\sigma\nu$) is an offence against others, against the right of individuals, or the peace of society, by robbery, murder, and particularly by sedition, by the display, in short, of malice; *nefas* ($\alpha\phi\pi\alpha\tau\sigma\nu$) is an offence against the gods, or against nature, by blasphemy, sacrilege, murder of kindred, betrayal of one's country; in short,

by the display of *impietas*, an impious outrage. Tac. G. 12. (ii. 139.)

DELIGERE; ELIGERE. *Deligere* means to choose, in the sense of not remaining undecided in one's choice; *eligere*, to choose, in the sense of not taking the first thing that comes. (v. 98.)

DELIRIUM, see *Amens*. DELUBRUM, see *Templum*.

DEMENS, see *Amens*.

DEMERE; ADIMERE; EXIMERE; AUFERRE; ERI-PERE; SURRIPERE; FURARI. 1. *Demere*, *adimere*, and *eximere*, denote a taking away without force or fraud; *demere* (from *de-imere*) means to take away a part from a whole; which thereby becomes less, in opp. to *addere*, or *adjicere*. Cic. *Orat.* ii. 25. *Fam.* i. 7. *Acad.* iv. 16. *Cels.* i. 3. *Liv.* ii. 60; *adimere*, to take away a possession from its possessor, who thereby becomes *poorer*, in opp. to *dare* and *reddere*. Cic. *Verr.* i. 52. *Fam.* viii. 10. *Phil.* xi. 8. *Suet. Aug.* 48. *Tac. Ann.* xiii. 56; *eximere*, to remove an evil from a person oppressed by it, whereby he feels himself lightened. 2. *Auferre*, *eripere*, *surripere*, and *furari*, involve the notion of an illegal and unjust taking away; *auferre*, as a general expression for taking away anything; *eripere*, by force to snatch away; *surripere* and *furari*, secretly and by cunning; but *surripere* may be used for taking away privily, even when just and prudent self-defence may be pleaded as the motive; whereas *furari* ($\phi\omega\rho\hat{\alpha}\nu$, $\phi\acute{e}\rho\omega$) is only applicable to the mean handicraft of the thief. Sen. *Prov.* 5. *Quid opus fuit auferre?* *accipere* *potuistis*; *sed ne nunc quidem auferetis*, *quia nihil eripitu nisi retinenti*. Cic. *Verr.* i. 4, 60. *Si quis clam surripiat aut eripiat palam atque auferat*: and ii. 1, 3. *Non furem sed eruptorem*. (iv. 123.)

DEMOLIRI, see *Destruere*. DEMORI, see *Mors*.

DENEGARE, see *Negare*. DENSUS, see *Angustus*.

DENUO, see *Iterum*.

DEPLORARE, see *Lacrimare*.

DEPRAVARE; CORRUMPERE. *Depravare* denotes to make anything relatively worse, provided it is still susceptible of amendment, as being merely perverted from its proper use; whereas *corrumpere* denotes to make anything absolutely bad and useless, so that it is not susceptible of amendment, as being completely spoilt. (v. 321.)

DERIDERE, see *Ridere*. DESCISCERE, see *Turbæ*.

DESERERE, see *Relinquere*. DESERTUM, see *Solitudo*.

DESIDERARE, see *Requirere*. DESIDIA, see *Ignavia*.

DESINERE; DESISTERE. *Desinere* denotes only a condition in reference to persons, things, and actions, as, to cease; whereas *desistere*, an act of the will, of which persons only are capable, as to desist. (iii. 101.)

DESOLATUS, see *Relinquere*.

DESPERANS, see *Exspes*. DESPICERE, see *Spernere*.

DESTINARE; OBSTINARE; DECERNERE; STATUERE; CONSTITUERE. 1. *Destinare* and *obstinare* denote forming a resolution as a psychological, whereas *decernere* and *statuere* as a political, act. 2. *Destinare* means to form a decided resolution, by which a thing is set at rest; *obstinare*, to form an unalterable resolution, whereby a man perseveres with obstinacy and doggedness. 3. *Decernere* denotes the final result of a formal consultation, or, at least, of a deliberation approaching the nature and seriousness of a collegial discussion; *statuere*, to settle the termination of an uncertain state, and *constituere* is the word employed, if the subject or object of the transaction is a multitude. Cic. Fr. Tull. *Hoc judicium sic expectatur, ut non unæ rei statui, sed omnibus constitui putetur.* (iv. 178.)

DESTINATIO, see *Pervicacia*.

DESTITUERE, see *Relinquere*.

DESTRUERE; DEMOLIRI. *Destruere* means to pull down an artificially constructed, *demoliri*, a solid, building. (vi. 2.)

DETERIOR; PEJOR. *Deterior* (a double comparative from *de*) means, like *χειρων*, that which has degenerated from a good state, that which has become less worthy; whereas *pejor* (from *πεζός*), like *κακίων*, that which has fallen from bad to worse, that which is more evil than it was. Hence *Sallust. Or. Phil.* 3. *Æmilius omnium flagitiorum postremus, qui pejor an ignavior sit deliberari non potest*:—in this passage *deterior* would form no antithesis to *ignavior*. The *deterimi* are the objects of contempt, the *pessimi* of abhorrence; *Catullus* employs the expression *pessimas puellas*, ‘the worst of girls,’ in a jocular sense, in a passage where this expression has a peculiar force; whereas *deterrimus* could, under no circumstances, be employed as a jocular expression, any more than the words *wretched*, *depraved*. (i. 53.)

DETESTARI, see *Abominari*. DETINERE, see *Manere*.

DETRECTATIO, see *Invidia*.

DETRIMENTUM, see *Damnum*. DEUS, see *Numen*.

DEVERSORIUM; HOSPITIUM; CAUPONA; TABERNA; POPINA; GANEUM. *Deversorium* is any house of reception on a journey, whether one's own property, or that of one's friends, or of inn-keepers; *hospitium*, an inn for the reception of strangers; *caupona* (from *καρποῦσθαι*?) a tavern kept by a publican. These establishments afford lodging as well as food; whereas *tabernæ*, *popinæ*, *ganea*, only food, like restaurateurs; *tabernæ* (from *trabes*?), for the common people, as eating-houses; *popinæ* (from *popa*, *πέψαι*), for gentlefolks and gourmands, like ordinaries; *ganea* (from *ἀγανώσ*?), for voluptuaries. (vi. 101.)

DEVINCIRE, see *Ligare*. DICARE, see *Sacrate*.

DICERE; AIO; INQUAM; ASSEVERARE; AFFIRMARE; CONTENDERE; FARI; FABULARI. 1. *Dicere* denotes to say, as conveying information, in reference to the hearer, in opp. to *tacere*, like the neutral word *loqui*. *Cic. Rull. ii. 1. Ver. ii. 1, 71, 86. Plin. Ep. iv. 20.*

vii. 6, like *λέγειν*; but *aiō* expresses an affirmation, with reference to the speaker, in opp. to *nego*. Cic. Off. iii. 23. Plaut. Rud. ii. 4, 14. Terent. Eun. ii. 2, 21, like *φάναι*. 2. *Ait* is in construction with an indirect form of speech, and therefore generally governs an infinitive; whereas *inquit* is in construction with a direct form of speech, and therefore admits an indicative, imperative, or conjunctive. 3. *Aiō* denotes the simple affirmation of a proposition by merely expressing it, whereas *asseverare*, *affirmare*, *contendere*, denote an emphatic affirmation; *asseverare* is to affirm in earnest, in opp. to a jocular, or even light affirmation, *jocari*. Cic. Brut. 85; *affirmare*, to affirm as certain, in opp. to doubts and rumors, *dubitare*, Divin. ii. 3, 8; *contendere*, to affirm against contradiction, and to maintain one's opinion, in opp. to yielding it up, or renouncing it. 4. *Dicere* (*δεῖξαι*) denotes to say, without any accessory notion, whereas *loqui* (*λακεῖν*), as a transitive verb, with the contemptuous accessory notion that that which is said is mere idle talk. Cic. Att. xiv. 4. *Horribile est quæ loquantur, quæ minitentur*. 5. *Loqui* denotes speaking in general; *fabulari*, a good-humored, or, at least, pleasant mode of speaking, to pass away the time, in which no heed is taken of the substance and import of what is said, like *λαλεῖν*; lastly, *dicere*, as a neuter verb, denotes a speech prepared according to the rules of art, a studied speech, particularly from the rostrum, like *λέγειν*. Liv. xlv. 39. *Tu, centurio, miles, quid de imperatore Paulo senatus decreverit potius quam quid Sergio Galba fabuletur audi, et hoc dicere me potius quam illum audi; ille nihil præterquam loqui, et id ipsum maledice et maligne didicit*. Cic. Brut. 58. *Scipio sane mihi bene et loqui videtur et dicere*. Orat. iii. 10. *Neque enim conamur docere eum dicere qui loqui nesciat*. Orat. 32. Muren. 34, 71. Suet. Cl. 4. *Qui tam ἀσαφῶς loquatur, qui possit quum declamat σαφῶς dicere quæ dicenda sunt non video*.

6. **Fari** (*φάναι*) denotes speaking, as the mechanical use of the organs of speech to articulate sounds and words, nearly in opp. to *infantem esse*; whereas **loqui** (*λακεῖν*), as the means of giving utterance to one's thoughts, in opp. to *tacere*. And as *fari* may be sometimes limited to the utterance of single words, it easily combines with the image of an unusual, imposing, oracular brevity, as in the decrees of fate, *fati*; whereas **loqui**, as a usual mode of speaking, is applicable to excess in speaking, *loquacitas*. (iv. 1.)

DICTERIUM, see *Verbum*.

DICTO AUDIENTEM ESSE, see *Parere*.

DIES; **TEMPUS**; **TEMPESTAS**; **DIE**; **INTERDIU**. 1. **Dies** (from *ἔνδιος*) denotes time in its pure abstract nature, as mere extension and progression; whereas **tempus** and **tempestas**, with a qualifying and physical reference, as the weather and different states of time; **tempus** denotes rather a mere point of time, an instant, an epoch; **tempestas**, an entire space of time, a period. Hence **dies docebit** refers to a long space of time, after the lapse of which information will come, like *χρόνος*; whereas **tempus docebit** refers to a particular point of time which shall bring information, like *καιρός*. (iv. 267.) 2. **Die** means by the day, in opp. to by the hour or the year; whereas **interdiu** and **diu**, by day, in opp to *noctu*; but **interdiu** stands in any connection; **diu** only in direct connection with *noctu*. (iv. 288.)

DIES FESTI, see *Solemnia*.

DIFFERRE; **PROFERRE**; **PROCRASTINARE**; **PROROGARE**. 1. **Differe** denotes delay in a negative sense, whereby a thing is not done at present, but laid aside; whereas **proferre** and **procrastinare**, delay in a positive sense, as that which is to take place at a future time; **proferre** refers to some other time in general; **procrastinare**, to the very next opportunity. 2. **Differe** denotes an action, the beginning of which is put off; **prorogare**, a condition

or state, the ending of which is put off, as to protract. (vi. 102.)

DIFFICILIS, see *Arduus* and *Austerus*.

DIGLADIARI, see *Pugnare*.

DIGNUM ESSE, see *Merere*. DILIGENTIA, see *Opera*.

DILIGERE; AMARE; DEAMARE; ADAMARE; CARI-TAS; AMOR; PIETAS. 1. *Diligere* (from ἀλέγειν) is love arising from esteem, and, as such, a result of reflection on the worth of the beloved object, like *φιλεῖν*; whereas *amare* is love arising from inclination, which has its ground in feeling, and is involuntary, or quite irresistible, like ἐρᾶν, ἐρασθαι; *diligere* denotes a purer love, which, free from sensuality and selfishness, is also more calm; *amare*, a warmer love, which, whether sensual or platonic, is allied to passion. Cic. Att. xiv. 17. *Tantum accessit ut mihi nunc denique amare videar, ante dilexisse.* Fam. xiii. 47. Brut. i. 1. Plin. Ep. iii. 9. 2. *Amare* means to love in general; *de amare*, as an intensive, to love desperately, like *amore deperire*; and *ad amare*, as an inchoative, to fall in love. 3. *Caritas*, in an objective sense, means to be dear to some one; *amor*, to hold some one dear: hence the phrases, *Caritas apud aliquem*; *amor erga aliquem*. 4. *Caritas*, in a subjective sense, denotes any tender affection, especially that of parents towards their children, without any mixture of sensuality, and refers merely to persons, like ἀγάπη or σποργή; whereas *amor* denotes ardent passionate love to persons or things, like ἐρως; lastly, *pietas* (from Ψῆχω, ψῆις), the instinctive love to persons and things, which we are bound to love by the holy ties of nature, the gods, those related to us by blood, one's native country, and benefactors. *Caritas* rejoices in the beloved object and its possession, and shows itself in friendship and voluntary sacrifices; *amor* wishes evermore to get the beloved object in its power, and loves with a restless unsatisfied feeling; *pietas* follows a natural impulse and religious feeling. (iv. 97.)

DILUCULUM, see *Mane*.

DIMETARI, DIMETIRI, see *Metiri*.

DIMICARE, see *Pugnare*. DIMITTERE, see *Mittere*.

DIRIMERE, see *Dividere*. DIRIPERE, see *Vastare*.

DIRUS, see *Atrox*.

DISCEPTATIO ; LITIGATIO ; CONTROVERSIA ; CONTENTIO ; ALTERCATIO ; JURGIUM ; RIXA. 1. *Disceptatio*, *litigatio*, and *controversia*, are dissensions, the settling of which is attempted quietly, and in an orderly way ; *contentio*, *altercatio*, and *jurgium*, such as are conducted with passion and vehemence, but which are still confined to words ; *rixæ* (*όρέκτης*), such as, like frays and broils come to blows, or at least threaten to come to blows, and are mid-way between *jurgium* and *pugna*. Liv. xxxv. 17. *Ex disceptatione altercationem fecerunt*. Tac. Hist. i. 64. *Jurgia* primum, mox *rixa* intèr Batavos et legionarios. Dial. 26. Cassius Severus non pugnat, sed *rixatur*. 2. *Controversia* takes place between two parties the moment they place themselves in array on opposite sides ; *disceptatio*, when they commence disputing with each other, in order to arrive at the path of truth, or to discover what is right, but without a hostile feeling ; *litigatio*, when a hostile feeling and a personal interest are at the bottom of the dispute. 3. *Contentio* would maintain the right against all opponents, and effect its purpose, whatever it may be, by the strenuous exertion of all its faculties ; *altercatio* would not be in debt to its opponent a single word, but have the last word itself ; *jurgium* (from *όργη*) will, without hearkening to another, give vent to its ill-humor by harsh words. *Contentio* presents the serious image of strenuous exertion ; *altercatio*, the comic image of excessive heat, as in women's quarrels ; *jurgium*, the hateful image of rude anger. (v. 274.)

DISCERNERE ; DISTINGUERE. *Discernere* (*διακρίνειν*) means to distinguish by discrimination and judgment ; *distinguere* (*διαστίξαι*, or *διατέγγειν*), by signs and marks. (vi. 103.)

DISCIPLINÆ, see *Literæ*. DISCRIMEN, see *Tentare*.

DISERTUS ; FACUNDUS ; ELOQUENS. *Disertus* and *facundus* denote a natural gift or talent for speaking, whereas *eloquens*, an acquired and cultivated art. *Disertus* is he who speaks with clearness and precision ; *facundus*, he who speaks with elegance and beauty ; *eloquens*, he who combines clearness and precision with elegance and beauty. The *disertus* makes a good teacher, who may nevertheless be confined to a one-sided formation of intellect ; the *facundus* is a good companion, whose excellence may nevertheless be confined to a superficial adroitness in speaking, without acuteness or depth, whereas the *eloquens*, whether he speaks as a statesman or as an author, must, by talent and discipline in all that relates to his art, possess a complete mastery over language, and the resources of eloquence. Cic. *Orat.* 5, 19. Antonius *disertos* ait se vidisse multos, *eloquentem* omnino neminem. Quintil. viii. pr. 13. *Diserto* satis dicere quæ oporteat ; ornate autem dicere proprium est *eloquentissimi*. Suet. *Cat.* 53. *Eloquentiæ* quam plurimum adtendit, quantumvis *facundus* et promptus. (iv. 14.)

DISPAR, see *Aequus*. DISPERTIRE, see *Dividere*.

DISPUTARE, see *Disserere*.

DISSERERE ; DISPUTARE. *Disserere* (*διερεῖν*) means to express an opinion in a didactic form, and at the same time to explain the grounds of that opinion ; but *disputare* (*διαπυθέσθαι*) in a polemical form, and to take into consideration the arguments against it, and with one's opponent, whether an imaginary person or actually present, to weigh argument against argument, and ascertain on which side the balance truth lies. The *disserens* takes only a subjective view of the question ; but the *disputans* would come at a result of objective validity. *Disserere*, moreover, denotes a freer, *disputare* a more methodical discussion of the subject. Cic. *Rep.* iii. 16. i. 24. Fin. i. 9, 31. *Orat.* ii. 3, 13. (iv. 19.)

DISTINGUERE, see *Discernere*.

DISTRIBUERE, see *Dividere*.

DIU, DIUTIUS, DIUTINUS, see *Pridem*.

DIVELLERE, see *Frangere*. DIVERSUS, see *Varius*.

DIVIDERE; PARTIRI; DIRIMERE; DISPERTIRE;

DISTRIBUERE. 1. *Dividere* and *dirimere* mean to divide something, merely in order to break the unity of the whole, and separate it into parts, whereas *partiri* means to divide, in order to get the parts of the whole, and to be able to dispose of them. Hence the phrases *divide et impera*, and *dividere sentias*, but *partiri prædam*. 2. *Divisio* denotes, theoretically, the separation of a genus into its species, whereas *partitio*, the separation of the whole into its parts. Quintil. v. 10, 63. Cic. Top. 5. 3. *Dividere* refers to a whole, of which the parts are merely locally and mechanically joined, and therefore severs only an exterior connection; but *dirimere* refers to a whole, of which the parts organically cohere, and destroys an interior connection. Liv. xxii. 15. Casilinum urbs . . .

Volturno flumine *dirempta* Falernum ac Campanum agrum *dividit*: for the separation of a city into two halves by a river, is an interior separation, whereas the separation of two neighboring districts by a city, is an exterior separation. 4. *Dividere* means also to separate into parts, without any accessory notion, whereas *dispertire*, with reference to future possessors, and *distribuere*, with reference to the right owners, or to proper and suitable places. (iv. 156.)

DIVINARE; PRÆSAGIRE; PRÆSENTIRE; PRÆVIDERE; VATICINARI; PRÆDICERE. 1. *Divinare* denotes foreseeing by divine inspiration and supernatural aid, like *μαντεύεσθαι*; *præsagire* (*præ* and *ηγεῖσθαι*), in a natural way, by means of a peculiar organization of mind bordering on the supernatural; *præsentire* and *prævidere*, by an unusual measure of natural talent; *præsentire*, by immediate presentiment; *prævidere*, by foresight, by an acute

and happy combination. 2. *Divinare*, etc., are merely acts of perception, whereas *vaticinatio* and *prædictio*, the open expression of what is foreseen; *vaticinatio*, that of the *divinans* and *præsagiens*, like *προφητεία*, prophecy; but *prædictio*, that of the *præsentiens* and *prævidens*, prediction. (vi. 105.)

DIVITIÆ; OPES; GAZÆ; LOCUPLES; OPULENTUS; COPIOSUS. 1. *Divitiæ* and *gazæ* denote riches quite generally, as professions and the means of satisfying one's wishes of any sort, whereas *opes*, as the means of attaining higher ends, of aggrandizing one's self, and of acquiring and maintaining influence. *Divitiæ* (from *δεύειν*) denotes the riches of a private person, like *πλούτος*; *opes* (*opulentus*, *πολὺς*), the instrument of the statesman, or of the ambitious in political life; *gazæ*, the treasure of a king or prince, like *Δησαυροί*. 2. *Dives* means rich in opp. to poor, Quintil. v. 10, 26, like *πλούσιος*; *locuples* (*loculos πλήθων*), well-off, in opp. to *egens*, *egenus*, Cic. Planc. 35. *Ros. Com.* 8, like *ἀφνειός*; *opulentus* and *copiosus*, opulent, in opp. to *inops*, Cic. *Parad.* 6. *Tac. H.* iii. 6, like *εὐπόρος*. (v. 81.)

DIVORTIUM, see *Repudium*. DIVUS, see *Numen*.

DOCTOR, PRÆCEPTOR; MAGISTER. *Doctor* means the teacher, as far as he imparts theory, with reference to the student, in opp. to the mere hearer; *præceptor*, as far as he leads to practice, in reference to the pupil, in opp. to the mere scholar; *magister*, in a general sense, with reference to his superiority and ascendancy in knowledge, in opp. to the laity. Cic. *Orat.* iii. 15. *Vetus illa doctrina eadem videtur et recte faciendi et bene dicendi magistra, neque disjuncti doctores, sed iidem erant vivendi præceptores atque dicendi.* And. *Mur.* 31. (vi. 105).

DOCTRINA; ERUDITIO. *Doctrina* denotes learning as a particular species of intellectual cultivation, whereas *eruditio* the learned result, as the crown of intellectual cultivation. *Doctrina* evinces a su-

periority in particular branches of knowledge, and stands as a co-ordinate notion with *exercitatio*, which is distinguished from it by involving a superiority in the ready use of learning, and can therefore, even as a mere theory, be of more evident service in practice than that which is indirectly important; *eruditio* stands in still closer relation to practice, and involves the co-operation of the different branches of knowledge and different studies to the ennobling of the human race; it denotes genuine zeal for the welfare of mankind in an intellectual, as *humanitas* does in a moral, point of view. (v. 268.)

DOCTRINA, see *Literæ*.

DOLOR; TRISTITIA; MÆSTITIA; LUCTUS. 1. *Dolor* (from $\delta\lambda\alpha\nu$, $\delta\lambda\mu\sigma$?) denotes an inward feeling of grief, opp. to *gaudium*, Cic. Phil. xiii. 20. Suet. Cæs. 22, like $\delta\lambda\gamma\sigma$; whereas *tristitia*, *mæror*, *luctus*, denote an utterance or external manifestation of this inward feeling. *Tristitia* and *mæstitia* are the natural and involuntary manifestation of it in the gestures of the body and in the countenance; *luctus* ($\alpha\lambda\mu\kappa\tau\sigma$), its artificial manifestation, designedly, and through the conventional signs of mourning, as cutting off the hair, mourning clothes, etc., at an appointed time, like $\pi\acute{e}v\delta\sigma\sigma$. *Mæror* also serves for a *heightened* expression of *dolor*, and *luctus* of *mæror* and *tristitia*, as far as the manifestation is *added* to distinguish the feeling from it. Cic. Att. xii. 28. *Mærorem* minui; *dolorem* nec potui, nec si possem vellem. Phil. xi. 1. Magno in *dolore* sum, vel in *mærore* potius, quem ex miserabili morte C. Trebonii accepimus. Plin. Ep. v. 9. Illud non *triste* solum, verum etiam *luctuosum*, quod Julius avitus decessit. Tac. Agr. 43. Finis vitæ ejus nobis *luctuosus*, amicis *tristis*; for relations only put on mourning. Tac. Ann. ii. 82. Quanquam nec insignibus lugentium abstinebant, altius animis *mærebant*. Cic. Sext. 29, 39. *Luctum* nos hausimus majorem *dolorem* ille animi non

minorem. 2. *Tristitia* (from *τρακτός*?) denotes the expression of grief in a bad sense, as gloom, fretfulness, and ill-humor, opp. to *hilaratus*, Cic. Att. xii. 40. Fin. v. 30. Cæcil. ap. Gell. xv. 9. Quintil. xi. 3, 67, 72, 79, 151; whereas *mæstitia* (from *μύρω*) denotes grief, as deserving of commiseration, as affliction, when a most just grief gives a tone of sadness, in opp. to *lætus*, Sall. Cat. f. Tac. Ann. i. 28. *Tristitia* is more an affair of reflection; *mæstitia*, of feeling. The *tristis*, like the *truculentus*, is known by his forbidding look, his wrinkled forehead, the contraction of his eyebrows; the *mæstus*, like the *affictus*, by his lack-lustre eyes and dejected look. Tac. Hist. i. 82. *Rarus per vias populus mæsta* plebs; *dejecti in terram militum vultus, ac plus tristitæ quam poenitentiæ*. Cic. Mur. 24, 49. *Tristem ipsum, mæstos amicos*: and Orat. 22, 74. (iii. 234.)

DOLOR, see *Cura*.

DONUM; MUNUS; LARGITIO; DONARIUM; DONATIVUM; LIBERALITAS. 1. *Donum* (*δωτίνη*) means a present, as a gratuitous gift, by which the giver wishes to confer pleasure, like *δῶρον*; whereas *munus*, as a reward for services, whereby the giver shows his love or favor, like *γέρας*; lastly, *largitio*, as a gift from self-interested motives, which under the show of beneficence would win over and bribe, generally for political ends. Suet. Cæs. 28. *Aliis captivorum millia dono afferens*; that is, not merely as a loan: compare with Ner. 46. *Auspicanti Sporus annulum muneri obtulit*; that is, as a handsome return. Tac. H. ii. 30. *Id comitatem bonitatemque faventes vocabant, quod sine modo* (Vitellius) *donaret sua largiretur aliena*. 2. *Donarium* denotes particularly a gift to a temple; *donativum*, a military gift, or earnest-money, which the new emperor at his accession to the throne distributes among the soldiers; *liberalitas*, a gift which the emperor bestowed, generally on a poor nobleman, for his support. (iv. 142.)

DORSUM; TERGUM. *Dorsum* (from *δέρπας*) denotes

the back, in an horizontal direction, consequently the back of an animal, in opp. to the belly, like *νῶτον*; **tergum** (from *τράχηλος*), the back, in a perpendicular direction, consequently the part between the shoulders in a man, in opp. to the breast, like *μετάφρενον*. Hence **dorsum montis** denotes the uppermost surface; **tergum montis**, the hinder part of a mountain. (v. 15.)

DUBIUS; **AMBIGUUS**; **ANCEPS**. **Dubius** (*δοιός*) and **ambiguus** (*ἀμφὶς ἔχων*) denote doubt, with reference to success or failure, fortune or misfortune; **anceps**, with reference to existence itself, to the being or not being. *Vell. Pat.* ii. 79. *Ea patrando bello mora fuit, quod postea dubia et interdum ancipti fortuna gestum est.* *Tac. Ann.* iv. 73. (v. 282.)

DUDUM, see *Pridem*. **DULCIS**, see *Suavis*.

DUMI; **SENTES**; **VEPRES**. **Dumi** denotes bushes growing thickly together, which present the appearance of a wilderness; **sentes**, prickly and wounding bushes, thorn-bushes; **vepres** combines both meanings; thorn-bushes which make the ground a wilderness. (vi. 108.)

DUPLEX; **DUPLUM**; **GEMINUS**; **DUPPLICITER**; **BIFARIAM**. 1. **Duplex** (*δίπλαξ*) denotes double, as distinct magnitudes to be counted: **duplum** (*διπλοῦν*) as continuous magnitudes to be weighed or measured. **Duplex** is used as an adjective, **duplum** as a substantive. *Quintil.* viii. 6, 42. *In quo et numerus est duplex et duplum virium.* 2. In **duplex** (as in *διπλοῦς*), *doubleness* is the *primary, similarity* and *equality* the *secondary* notion; in **geminus** (as in *δίδυμος*), the notion of *similarity* and *equality* is the *primary*, that of *doubleness* the *secondary* one. In *Cic. Part.* 6. *Verba geminata et duplicata vel etiam sæpius iterata*; the word *geminata* refers to the repetition of the same notion by synonyms; *duplicata* to the repetition of the same word. 3. **Dupliciter** is always modal; in two different manners, with double purpose; **bifariam** is local, in two places, or two parts. *Cic.*

Fam. ix. 20. *Dupliciter delectatus sum literis tuis*; compare with Tusc. iii. 11. *Bifariam quatuor perturbationes aequaliter distributae sunt.* (v. 281.)

E.

EBRIUS; VINOIENTUS; TREMULENTUS; CRÀPULA; EBRIOSUS. 1. *Ebrietas* places the consequences of the immoderate use of wine in its most favorable point of view, as the exaltation and elevation of the animal spirits, and in its connection with inspiration, like *μέδη*; whereas *vinolentia*, and the old word *temulentia*, in its disgusting point of view, as brutal excess, and in its connection with the loss of recollection, like *οἰνωσίς*; lastly, *crapula*, the objective cause of this condition, like *κραυπάλη*. 2. *Ebrius*, and the word of rare occurrence, *madiusa*, denote a person who is drunk, with reference to the condition; *ebriosus*, a drunkard, with reference to the habit. (v. 330.)

ECCE, see *En.*

EDITUS, see *Altus*.

EDULIA, see *Alimenta*.

EGERE, see *Carere*.

EGESTAS, see *Paupertas*.

EJULARE, see *Lacrimare*.

ELABORARE, see *Labor*.

ELIGERE, see *Diligere*.

E LONGINQUO, see *Procul*.

ELOQUENS, see *Disertus*.

ELOQUI; ENUNCIARE; PROLOQUI; PRONUNCIARE; RECITARE. 1. *Eloqui* and *enunciare* denote an act of the intellect, in conformity to which one utters a thought that was resting in the mind; but the *eloquens* regards therein both substance and form, and would express his thought in the most perfect language; whereas the *enuncians* regards merely the substance, and would only make his thought *publici juris*, or communicate it; hence *elocutio* belongs to rhetoric, *enuntiatio* to logic. 2. On the other hand, *proloqui* denotes a moral act, in conformity to which one resolves to give utterance to a secret thought, in opp. to *reticere*, like *profiteri*; lastly, *pronuntiare*, a physical act, by which one

utters any thing, whether thought of, or written mechanically by the organs of speech, and makes it heard, like *recitare*. *Pronuntiare*, however, is a simple act of the organs of speech, and aims merely at being fully heard ; *recitare* is an act of refined art, and aims by just modulation, according to the laws of declamation, to make a pleasing impression. *Pronuntiatio* relates only to single letters, syllables, and words, as the elements and body of speech, whereas *recitatio* relates both to the words and to their import, as the spirit of speech. (iv. 4.)

ELUCET, see *Constat*. EMENDARE, see *Corrigere*.

EMERE ; MERCARI ; REDIMERE. 1. *Emere* means to buy, where furnishing one's self with the article is the main point, the price the next point, like *πρίασθαι* ; whereas *mercari* (from *ἀμέργειν*) means to buy, as a more formal transaction, generally as the mercantile conclusion of a bargain, like *ἐμπολᾶν*. 2. *Emere* refers to the proper objects of trade ; *redimere* to things which, according to the laws of justice and morality, do not constitute articles of trade, and which the buyer might either claim as his due, or ought to receive freely and gratuitously, such as peace, justice, love, and so forth. Cic. *Sext.* 30, 36. *Quis autem rex qui illo anno non aut emendum sibi quod non habebat, aut redimendum quod habebat, arbitrabatur ?* (iv. 116.)

EMINENS ; EXCELLENS ; PRÆCLARUS ; PRÆSTANS ; INSIGNIS ; SINGULARIS ; UNICUS. 1. *Eminens*, *excellens*, *præclarus*, and *præstans*, involve a quiet acknowledgment of superiority ; whereas *egregius*, with an expression of enthusiasm, like glorious ; *eximius*, with an expression of admiration, like excellent. 2. *Eximius*, &c. relate altogether to good qualities, like superior, and can be connected with vices and faults only in irony ; whereas *insignis*, *singularis*, and *unicus*, are indifferent, and serve as well to heighten blame as praise, like distinguished, matchless. (vi. 111.)

EMINET, see *Apparet.* EMINUS, see *Procul.*

EMISSARIUS, see *Explorator.*

EMOLUMENTUM, see *Lucrum.* EMORI, see *Mors.*

EN ; ECCE. En (*ἡνὶ*) means, see here what was before hidden from thee ! like *ἥν*, *ἥνι*, *ἥνιδε* ; whereas ecce (*εἴχε* ? or the reduplication of the imperative of Eco, to see, oculus ?) means, see there what thou hast not before observed ! like *ἴδού*. (vi. 112.)

ENSIS, see *Gladius.* ENUNCIARE, see *Eloqui.*

EPISTOLA, see *Literæ.*

EPULÆ ; CONVIVIUM ; DAPES ; EPULUM ; COMMISSATIO. Epulæ is the general expression, the meal, whether frugal or sumptuous, whether en famille or with guests, at home or in public ; convivium is a social meal, a convivial meal ; dapes (from *δάψαι*, *δεῖπνον*), a religious meal, a meal of offerings ; epulum, a solemn meal, mostly political, a meal in honor of something, a festival ; commissatio (from *κομάζειν*), a gormandizing meal, a feast. (v. 195.)

EQUUS ; CABALLUS ; MANNUS ; CANTERIUS. Equus (from the antiquated word, ehu) denotes a horse, as a general expression, a term in natural history ; caballus (from *καφάζω*), a horse for ordinary services ; mannus, a smaller kind of horse, like palfrey, for luxury ; canterius, a castrated horse, a gelding. Sen. Ep. 85. Cato censorius *canterio* vehebatur et hippoperis quidem impositis. Oh quantum decus sæculi ! Catonem uno *caballo* esse contentum, et ne toto quidem ! Ita non omnibus obesis *mannis* et asturconibus et tolutariis præferres unum illum *equum* ab ipso Catone defrictum. (iv. 287.)

ERGASTULUM, see *Custodia.* ERIPERE, see *Demere.*

ERRARE ; VAGARI ; PALARI. Errare (*ἐρρέειν*) is to go astray, *πλανᾶσθαι*, an involuntary wandering about, when one knows not the right way ; vagari and palari, on the other hand, mean a voluntary wandering ; vagari, like *ἀλάσθαι*, when one disdains a settled residence, or straight path, and wanders about

unsteadily; *p a l a r i* (from *pandere*?) when one separates from one's company, and wanders about alone. *E r r a m u s ignari, v a g a m u r soluti, p a l a m u r dispersi.* Tac. H. i. 68. Undique populatio et cædes; ipsi in medio *v a g i*; abjectis armis magna pars, saucii aut *palantes* in montem Vocetiam perfugiunt. (i. 89.)

ERUDIRE; FORMARE; INSTITUERE. *Erudire* and *formare* denote education as an ideal good, and as a part of human improvement; *erudire*, generally, and as far as it frees from ignorance; *formare*, specially, and as far as it prepares one in a particular sphere, and for a particular purpose, and gives the mind a bent thereto; whereas *instituere* denotes education as a real good, in order to qualify for a particular employment. (vi. 113.)

ERUDITIO, see *Literæ*. ESCA, see *Alimenta*.

ESCENDERE, see *Scandere*. ESURIES, see *Fames*.

ET; QUE; AC; ATQUE. *Et* (*έτι*) is the most general copulative particle; *que* and *et*—*et* connect opposites; *que* (*καὶ*), simply because they are opposites, as *terra marique*; but *et*—*et*, in order to point them out emphatically as opposites [and closely connected notions of *the same kind*], as *et terra et mari*; whereas *ac* and *atque* connect synonyms, *atque* before vowels and gutturals; *ac* before the other consonants; as, for example, *vir fortis ac strenuus*. (vi. 114.)

EVENIRE, *Accidere*. EVERTERE, see *Perdere*.

EVESTIGIO, see *Repente*. EVOCARE, see *Arcessere*.

EXCELLENS, see *Eminens*. EXCELSUS, see *Altus*.

EXCIPERE, see *Sumere*. EXCORS, see *Amens*.

EXCUBLÆ; STATIONES; VIGILLÆ. *Excubiae* are the sentinels before the palace, as guards of honor and safeguards; *stationes*, guards stationed at the gate as an outpost; *vigilæ*, guards in the streets during the night as a patrol.

EXCUSATIO, see *Purgatio*.

EXEMPLUM; EXEMPLAR. *Exemplum* means an example out of many, chosen on account of its relative

aptness for a certain end ; whereas *exemplar* means an example before others, chosen on account of its absolute aptness to represent the idea of a whole species, a model. Cic. Mur. 31. Vell. P. ii. 100. Antonius singulare *exemplum clementiae Cæsaris* ; compare with Tac. Ann. xii. 37. *Si incolumem servaveris, æternum exemplar clementiae ero* ; not merely *tuæ clementiae*, but of clemency in general. (v. 359.)

EXERCITUS ; COPIÆ. *Exercitus* is an army that consists of several legions ; but *copiæ* mean troops, which consist of several cohorts.

EXHIBERE, see *Præbere*. EXIGERE, see *Petere*.

EXIGUUS, see *Parvus*.

EXILIS ; MACER ; GRACILIS ; TENUIS. *Exilis* and *macer* denote leanness, with reference to the interior substance and with absolute blame, as a consequence of want of sap, and of shrivelling ; *exilis* (from *egere, exiguus*,) generally as applicable to any material body, and as poverty and weakness, in opp. to *uber*, Cic. Or. i. 12 ; *macer* (*μακρός*, meagre,) especially to animal bodies, as dryness, in opp. to *pinguis*, Virg. Ecl. iii. 100 ; whereas *gracilis* and *tenuis*, with reference to the exterior form, indifferently or with praise ; *tenuis* (*ταῦς, thin*), as approaching to the notion of *delicate*, and as a *general* term, applicable to all bodies, in opp. to *crassus*, Cic. Fat. 4. Vitruv. iv. 4 ; but *gracilis* as approaching to the notion of *tall, procerus*, and especially as applicable to animal bodies, like slender, in opp. to *optimus* ; Cic. Brut. 91 ; *obesus*, Cels. i. 3, 30. ii. 1. Suet. Dom. 18. (v. 25.)

EXIMERE, see *Demere*. EXISTIMARE, see *Censere*.

EXITIUM, EXITUS, see *Lues*.

EXPERIRI, see *Tentare*. EXPETERE, see *Velle*.

EXPILARE, see *Vastare*.

EXPLORATOR ; SPECULATOR ; EMISSARIUS. *Exploratores* are scouts, publicly ordered to explore the state of the country or the enemy ; *speculatores*, spies, secretly sent out to observe the condition and

plans of the enemy ; *emissarii*, secret agents, commissioned with reference to eventual measures and negotiations. (vi. 117.)

EXPROBRARE, see *Objicere*.

EXSECRARI, see *Abominare*.

EXSEQUIÆ, see *Funus*. EXSOMNIS, see *Vigil*.

EXSPECTARE, see *Manere*.

EXSPES ; DESPERANS. *Exspes* denotes hopelessness, as a state ; but *desperans*, despondency, as the painful feeling of hopelessness.

EXSTRUCTUS, see *Præditus*. EXSUL, see *Perfuga*.

EXSULTARE, see *Gaudere*. EXTA, see *Caro*.

EXTEMPLÖ, see *Repente*.

EXTERUS ; EXTERNUS ; PEREGRINUS ; ALIENIGENA.

EXTRARIUS ; EXTRANEUS ; ADVENA ; HOSPES. 1. *Exterus* and *externus* denote a foreigner, as one dwelling in a foreign country ; whereas *peregrinus*, *alienigena*, *advena*, and *hospes*, as one who sojourns for a time in a country not his own. 2. *Externus* denotes a merely local relation, and is applicable to things as well as to persons ; but *exterus*, an intrinsic relation, and is an epithet for persons only. *Exteræ nationes* is a merely geographical expression for nations that are situated without ; *exteræ nationes*, a political expression for foreign nations. 3. *Extraneus* means, that which is without us, in opp. to relatives, family, native country ; whereas *extrarius*, in opp. to one's self. Cic. ap. Colum. xii. Comparata est opera mulieris ad domesticam diligentiam ; viri autem ad exercitationem forensem et *extraneam* : comp. with Juv. ii. 56. Utilitas aut in corpore posita est aut in *extrariis* rebus : or Quintil. vii. 2, 9, with vii. 4, 9. 4. *Peregrinus* is one who does not possess the right of citizenship, in opp. to *civis*, Sen. Helv. 6 ; *alienigena*, one born in another country, in opp. to *patrius* and *indigena* ; *advena*, the emigrant, in opp. to *indigena*, Liv. xxi. 30 ; *hospes*, the foreigner, in opp. to *popularis*. 5. *Peregrinus* is the political name of a

foreigner, as far as he is without the rights of a citizen and native inhabitant, with disrespect; *hospes*, the name given to him from a feeling of kindness, as possessing the rights of hospitality. Cic. Rull. ii. 34. Nos autem hinc Romæ, qui veneramus, jam non *hospites* sed *peregrini* atque *advenæ* nominabamur. (iv. 386.)

EXTORRIS, see *Perfuga*.

EXTRANEUS, **EXTRARIUS**, see *Exterus*.

EXTREMUS; **ULTIMUS**; **POSTREMUS**; **NOVISSIMUS**. *Extremus* and *ultimus* denote the last in a continuous magnitude, in a space; *extremus*, the outermost part of a space, or of a surface, in opp. to *intimus* and *medius*, Cic. N. D. ii. 27, 54. *Cluent.* 65, like *ἔσχατος*; *ultimus* (superl. from *ollus*), the outermost point of a line, in opp. to *citimus* and *proximus*. Cic. Somn. 3. Prov. cons. 18. Liv. v. 38, 41, like *λοιστός*. Whereas *postremus* and *novissimus* denote the last in a discrete quantity, or magnitude consisting of separate parts, in a row of progressive numbers; *postremus*, the last in a row that is completed, in which it occupies the last place, in opp. to those that precede it, *primus*, *princeps*, *tertius*, like *ἔστατος*; whereas *novissimus* denotes the last in a row that is not complete, in which, as the last comer, it occupies the last place, in opp. to that which has none to follow it, but is last of all, like *νέατος*.

EXUVIÆ, see *Præda*.

F.

FABER; **OPIFEX**; **ARTIFEX**. *Fabri* (from *favere*, *fovere*,) are such workmen as labor with exertion of bodily strength, carpenters and smiths, *χειρώνακτες*; *opifices* such as need mechanical skill and industry, *βάναυσοι*; *artifices* such as employ mind and invention in their mechanical functions, *τεχνῖται*. (v. 329.)

FABULARI, see *Loqui* and *Garrire*.

- **FACERE**, see *Agere*. **FACETIÆ**, see *Lepidus*.
FACIES; **OS**; **VULTUS**; **OCULI**. **Facies** (from species) and **oculi** (from ὄκκος) denote the face and eyes only in a physical point of view, as the natural physiognomy and the organs of sight; but **os** and **vultus** with a moral reference, as making known the temporary, and even the habitual state of the mind by the looks and eyes; **os** (from ὅδοιαι), by the glance of the eye, and the corresponding expression of the mouth; **vultus** (from ἐλικτός), by the motion of the eye, and the simultaneous expression of the parts nearest to it, the serene and the darkened brow. *Tac. Agr.* 44. *Nihil metus in vultu*; *gratia oris supererat*. (iv. 318.)

FACILITAS, see *Humanitas*. **FACINUS**, see *Delictum*.

FACULTAS, see *Occasio*. **FACTUM**, see *Agere*.

FACUNDUS, see *Disertus*. **FACTIO**, see *Partes*.

FALLACITER, see *Perperam*.

FALLERE; **FRUSTRARI**; **DECIPERE**; **CIRCUMVENIRE**; **FRAUDARE**; **IMPONERE**. *Fallere*, *frustrari*, and *imponere*, mean to deceive, and effect an exchange of truth for falsehood, *σφάλλειν*; the *fallens* (*σφάλλων*) deceives by erroneous views; the *frustrans* (from *ψύδος*), by false hopes; the *imponens*, by practising on the credulity of another. *Decipere* and *circumvenire* mean to outwit, and obtain an unfair advantage, *ἀπατᾶν*; the *decipiens*, by a suddenly executed; the *circumveniens*, by an artfully laid plot. *Fraudare* (*ψεύδειν*) means to cheat, or injure and rob anybody by an abuse of his confidence. (v. 357.)

FALSE, **FALSO**, see *Perperam*. **FAMA**, see *Rumor*.

FAMES; **ESURIES**; **INEDIA**. *Fames* is hunger from want of food, like *λιμός*, in opp. to *satietas*; whereas *esuries* is hunger from an empty and craving stomach, in opp. to *sitis*; lastly, *inedia* is not eating, in a general sense, without reference to the cause, though for the most part from a voluntary resolution, like *ἀσιτία*. Hence *fame* and *esurie perire* mean to

die of hunger, whereas *inedia perire* means to starve one's self to death. (iii. 119.)

FAMILIA, see *Edificium*. FAMILIARIS, see *Socius*.

FAMULUS, see *Servus*. FANUM, see *Templum*.

FAS EST, see *Concessum est*.

FASTIDIUM, see *Spernere*. FASTIGIUM, see *Culmen*.

FASTUS, see *Superbia*.

FATERI ; PROFITERI ; CONFITERI. *Fateri* means to disclose, without any accessory notion, in opp. to *celare*, Liv. xxiv. 5. *Curt.* vi. 9 ; *profiteri* means to avow, freely and openly, without fear and reserve, whether questioned or not ; *confiteri*, to confess in consequence of questions, menaces, compulsion. The *professio* has its origin in a noble consciousness, when a man disdains concealment, and is not ashamed of that which he has kept secret ; the *confessio*, in an ignoble consciousness, when a man gives up his secret out of weakness, and is ashamed of that which he confesses. Cic. *Cæc.* 9, 24. *Ita libenter confitetur, ut non solum fateri, sed etiam profiteri videatur.* Planc. 25, 62. Rabir. *perd.* 5. (iv. 30.)

FATIGATUS ; FESSUS ; LASSUS. *Fatigatus* and *fessus* express the condition in which a man after exertion longs for rest, from subjective weariness ; whereas *lassus* and *lassatus*, the condition in which a man after active employment has need of rest, from objective weakness. Cels. i. 2, 15. *Exercitationis finis esse debet sudor aut certe lassitudo, quæ citra fatigationem sit.* Sall. *Jug.* 57. *Opere castrorum et præliorum fessi lassique erant.* (i. 105.)

FATUM, see *Casus*. FATUUS, see *Stupidus*.

FAUSTUS, see *Felix*.

FAUX ; GLUTUS ; INGLUVIES ; GUTTUR ; GURGULIO ; GULA. *Faux*, *glutus*, and *ingluvies*, denote the space within the throat; *glutus* ($\gamma\lambda\omega\tau\tau\alpha$), in men ; *ingluvies*, in animals ; *faux* ($\phi\alpha\rho\gamma\xi$), the upper part, the entrance into the throat ; whereas *guttur*, *gurgulio*, and *gula*, denote that part of the body

which encloses the space within the throat ; *gurgulio* (redupl. of *gula*), in animals ; *gula*, in men ; *guttur*, in either. (v. 149.)

FAX ; **TÆDA** ; **FUNALE**. *Fax* is the general expression for any sort of torch ; *tæda* is a natural pine torch ; *funale*, an artificial wax-torch.

FEL ; **BILIS**. *Fel* (from *φλέγω*, *φλέγμα*,) is the gall of animals, and, figuratively, the symbol of bitterness to the taste ; whereas *bilis* is the gall of human beings, and, figuratively, the symbol of exasperation of mind. (v. 120.)

FELIX ; **PROSPER** ; **FAUSTUS** ; **FORTUNATUS** ; **BEATUS**. *Felix*, *fœlix*, (*φῦλον ἔχων*) is the most general expression for happiness, and has a transitive and intransitive meaning, making happy and being happy ; *prosper* and *faustus* have only a transitive sense, making happy, or announcing happiness ; *prosperum* (*πρόσφορος*) as far as men's hopes and wishes are fulfilled ; *faustum* (from *ἀφαίω*, *φαυστίριος*,) as an effect of divine favor, conferring blessings ; whereas *fortunatus* and *beatus* have only an intransitive or passive meaning, being happy ; *fortunatus*, as a favorite of fortune, like *εὐτυχής* ; *beatus* (*ψῆτης*) as conscious of happiness, and contented, resembling the Θεοὶ ἡτα ζάωντες, like *μακάριος*. (vi. 125.)

FEMINA ; **MULIER** ; **UXOR** ; **CONJUX** ; **MARITA**. 1. *Femina* (*φυομένη*) denotes woman with regard to her physical nature and sex, as bringing forth, in opp. to *mas* ; whereas *mulier* (from *mollis*), woman, in a physical point of view, as the weaker and more tender sex, in opp. to *vir* ; whence *femina* only can be used for the female of an animal. 2. *Mulier* denotes also the married woman, in opp. to *virgo*, Cie. Verr. ii. 1 ; whereas *uxor* and *conjux*, the wife, in opp. to the husband ; *uxor*, merely in relation to the man who has married her, in opp. to *maritus*, Tac. G. 18 ; *conjux* (from *conjugere*), in mutual relation to the husband, as half of a pair, and in opp. to *liberi*, Cic. Att. viii. 2.

Catil. iii. 1. Liv. v. 39, 40. Tac. Ann. iv. 62. H. iii. 18, 67. Suet. Cal. 17. Accordingly, *uxor* belongs to the man ; *conjux* is on a par with the man ; *uxor* refers to an every-day marriage, like wife ; *conjux*, to a marriage between people of rank, like consort. Vell. Pat. ii. 100. Claudius, Gracchus, Scipio, quasi *cujuslibet uxore* violata *pcenas perpendere*, quum Cæsar is filiam et Nerones violassent *conjugem*. 3. *Uxor* is the ordinary, *marita* a poetical, expression for a wife. (iv. 327.)

FEMUR, see *Coxa*.

FERA, see *Animal*.

FERAX, see *Fæcundus*.

FERE, see *Pæne*.

FERIÆ, see *Solemnia*.

FERIARI, see *Vacare*.

FERIRE, see *Verberare*.

FERME, see *Pæne*.

FEROCIA ; FEROCITAS ; VIRTUS ; FORTITUDO. *Ferocia* and *ferocitas* (from $\phi\beta\alpha\xi\alpha$) denote natural and wild courage, of which even the barbarian and wild beast are capable ; *ferocia*, as a feeling, *ferocitas*, as it shows itself in action ; whereas *virtus* and *fortitudo* denote a moral courage, of which men only of a higher mould are capable ; *virtus*, that which showss itself in energetic action, and acts on the offensive ; *fortitudo* (from the old word *forcitudo*, from *farcire*,) that which shows itself in energetic resistance, and acts on the defensive, like *constantia* : Pacuv. *Nisi insita ferocitate atque ferocia*. Tac. Ann. xi. 19. *Nos virtutem auximus, barbari ferociam infregere* : and ii. 25. (i. 44.).

FERRE ; PORTARE ; BAJULARE ; GERERE. 1. *Ferre* means, like $\phi\beta\epsilon\tau\epsilon\nu$, to carry any thing portable from one place to another ; *portare* and *bajulare*, like $\beta\alpha\sigma\tau\alpha\xi\epsilon\nu$, to carry a load ; *portare* (from $\pi\tau\phi\beta\iota\xi\epsilon\nu$), for one's self, or for others ; *bajulare*, as a porter. In Cæs. B. G. i. 16. *Ædui frumentum conferri, comportari, adesse dicere* ; *confere* refers to the delivery and the contribution from several subjects to the authorities of the place ; *comportare*, the delivery of these contributions by the authorities of the place to

Cæsar. 2. *Ferre*, *portare*, and *bajulare*, express only an exterior relation, that of the carrier to his load, whereas *gerere* (*ἀγείρειν*) *gestare*, like *φέρειν*, an interior relation, that of the possessor to his property. As, then, *bellum ferre* means only either *inferre bellum* or *tolerare*, so *bellum gerere* has a synonymous meaning with *habere*, and is applicable only to the whole people, or to their sovereign, who resolved upon the war, and is in a state of war; but not to the army fighting, nor to the commander who is commissioned to conduct the war. *Bellum geret populus Romanus, administrat consul, capessit miles.* (i. 150.)

FERRE; **TOLERARE**; **PERFERRE**; **PERPETI**; **SUSTINERE**; **SINERE**; **SUSTENTARE**. 1. *Ferre* (*φέρειν*) represents the bearing, only with reference to the burden which is borne, altogether objectively, like *φέρειν*; whereas *tolerare*, *perferre*, and *pati*, *perpeti*, with subjective reference to the state of mind of the person bearing; the *tolerans* and *perferens* bear their burden without sinking under it, with strength and self-control, synonymously with *sustinens*, *sustaining*, like *τολμῶν*; the *patiens* and *perpetuus* (*παθεῖν*) without striving to get rid of it, with willingness or resignation, enduring it, synonymously with *sinens*. *Ferre* and *tolerare* have only a noun for their object, but *pati* also an infinitive. 2. *Perferre* is of higher import than *tolerare*, as *perpeti* is of higher import than *pati*, to endure heroically and patiently. Poet. ap. Cie. Tuse. iv. 29. *Nec est malum, quod non natura humana patiendo ferat*: compare with Tac. Ann. i. 74. Sen. Thyest. 307. *Leve est miserias ferre; perferre est grave.* Plin. H. N. xxvi. 21. *Qui perpeti medicinam non toleraverant.* Tac. Ann. iii. 3. *Magnitudinem mali perferre visu non toleravit.* 3. *Tolerare* (from *ταήγραι*) means to keep up under a burden, and not sink down; but *sustinere* means to keep up the burden, and not let it sink. 4. *Pati* denotes an intellectual permission, no opposition being made, like to let

happen; whereas *sinere* (*ἀνεῖναι*) denotes a material permission, not to hold any thing fast nor otherwise hinder, to leave free. *Patí* has, in construction, the action itself for its object, and governs an infinitive; *sinere*, the person acting, and is in construction with *ut.* (iv. 259.) 5. *Sustinerē* means to hold up, in a general senso, whereas *sustentare*, to hold up with trouble and difficulty. *Curt.* viii. 4, 15. *Forte* *Macedo* *gregarius miles seque et arma sustentans tandem in castra venit*; compare with v. 1, 11. *Tandem* *Laconum* *acies languescere, lubrica arma sudore vix sustinens.* Also, *Liv.* xxiii. 45. *Senec.* *Prov.* 4. a. f. (iii. 293.)

FERTILIS, see <i>Fœcundus.</i>	FERULA, see <i>Fustis.</i>
FERVERE, see <i>Calere.</i>	FESSUS, see <i>Fatigatus.</i>
FESTA, see <i>Solemnia.</i>	FESTINUS, see <i>Citus.</i>
FESTIVUS, see <i>Lepidus.</i>	FIDELIS, see <i>Fidus.</i>
FIDELITAS, see <i>Fides.</i>	

FIDERE; CONFIDERE; FIDEM HABERE; CREDERE; COMMITTERE; PERMITTERE. 1. *Fidere* (*πειθεῖν*) means to trust; *confidere*, to trust firmly, both with reference to strength and assistance; whereas *fidem habere*, to give credit, and *credere*, to place belief, namely, with reference to the good intentions of another. *Liv.* ii. 45. *Consules magis non confidere quam non credere suis militibus*; the former with reference to their valor, the latter with reference to their fidelity. 2. *Fidere*, etc., denote trust as a feeling; *committere*, *permittere*, as an action; the *committens* acts in good trust in the power and will of another, whereby he imposes upon him a moral responsibility; to intrust; the *permittens* acts to get rid of the business himself, whereby he imposes at most only a political or legal responsibility, as to leave (or, give up) to. *Cic.* *Font.* 14. *Ita ut commissus sit fidei, permissus potestati.* *Verr.* i. 32. v. 14. (v. 259.)

FIDES; FIDELITAS; FIDUCIA; CONFIDENTIA; AU-	
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DACIA; AUDENTIA. 1. *Fides* and *fidelitas* mean the fidelity which a man himself observes towards others; *fides*, in a more general sense, like *πιστις*, the keeping of one's word and assurance from conscientiousness, together with the reliance of others upon us as springing from this quality, the credit we possess; *fidelitas* denotes, in a more special sense, like *πιστότης*, the faithful adherence to persons to whom we have once devoted ourselves; whereas *fiducia* and *confidentia* denote the trust we place in others; *fiducia*, the laudable trust in things, in which we actually can trust, which is allied to the courage of trusting in ourselves, in opp. to *timor*; Cic. Div. ii. 31. Plin. Ep. v. 17, like *Ὥρπος*; but *confidentia* denotes a blamable blind trust, particularly in one's own strength, in opp. to foresight and discretion, and which converts spirit into presumption, like *Ὥρπος*. 5. *Fiducia* and *confidentia* have their foundation in trusting to the prosperous issue of anything; *audacia* and *audentia*, in the contempt of danger; *audacia* sometimes means a laudable boldness, as a word of higher import than *fiducia*; sometimes a blamable boldness, as a civil term for *temeritas*, like *τόλμα*; but *audentia* is always a laudable spirit of enterprise. Juven. xiii. 108. *Quum magna malæ superest audacia causæ, creditur a multis fiducia.* Sen. Ep. 87. *Quæ bona sunt, fiduciam faciunt, divitiae audaciam.* (v. 256.)

FIDES, see *Religio*.

FIDES, see *Chorda*.

FIDUCIA, see *Fides*.

FIDUS; FIDELIS; INFIDUS; INFIDELIS; PERFIDUS; PERFIDIOSUS. 1. *Fidus* denotes a natural quality, like trustworthy, with relative praise; whereas *fidelis* denotes a moral characteristic, as faithful, with absolute praise. Liv. xxii. 22. *Eo vinculo Hispaniam vir unus solerti magis quam fideli consilio exsolvit.* Abellex erat Sagunti, nobilis Hispanus, *fidus* ante Pœnisi. 2. *Infidus* means unworthy of trust; *infidelis*, unfaithful; *perfidus*, treacherous, in particular ac-

tions ; *perfidiosus*, full of treachery, with reference to the whole character. (v. 255.)

FIGURA ; FORMA ; SPECIES. *Figura* (from *figere*, *φέγγειν*,) denotes shape altogether indifferently, in its mathematical relation, as far as it possesses a definite outline, like *σχῆμα* ; whereas *forma* (*φόρμος*, *φόρημα*,) denotes it in an *aesthetical* relation, as far as it is a visible stamp and copy of an interior substance, to which it corresponds, like *μορφή* ; lastly, *species*, in its physical relation, as far as it stands opposed to the inner invisible substance, which it covers as a mere outside, like *εἶδος*. Hence *figurare* means to shape, that is, to give a definite outline to a formless mass ; whereas *formare* means to form, that is, to give the right shape to an unwrought mass ; and lastly, *speciem addere* means to bedeck any thing, in the old sense of the word, that is, to give to a mass already formed an exterior that shall attract the eye. According to this explanation *figura* refers exclusively to the outline or lineaments, whilst *forma*, or at least *species*, involves color, size, and the like. (iii. 25.)

FIMUS, see *Lutum*.

FINDERE ; SCINDERE. *Findere* means to separate a body according to its natural joints, consequently to divide it, as it were, into its component parts, to cleave ; but *scindere* (*σκεδάσαι*) to divide it by force, without regard to its joints, and so separate it into fragments, to chop or tear to pieces. Hence *findere lignum* means to cleave a log of wood, with the assistance of nature herself, lengthways ; *scindere*, to chop it by mere force breadthways. The *findens æquor nave* considers the sea as a conflux of its component waters ; the *scindens*, merely as a whole. (iv. 154.)

FINIRE ; TERMINARE ; CONSUMMARE ; ABSOLVERE : PERFICERE. *Finire* and *terminare* denote the mere ending of anything, without regard to how far the object of the undertaking is advanced ; *finire* (*φινίειν* ?) to end, in opp. to *incipere*, Cic. *Orat. iii*

59; but terminare, to make an end, in opp. to *continuare*; whereas consummare, absolvere, and perficere denote the completion of a work; consummare, as the most general term in opp. to doing a thing by halves; absolvere refers to a duty fulfilled, and a difficult work which is now done, and leaves the workman free, in opp. to *inchoare*; perficere refers to an end attained, and a self-chosen task, which is now done, and may be called complete, in opp. to *conari*. Cic. Orat. 29, 30. Verr. i. 27. Absolutus also has an extensive signification, and refers to the completeness of the work, like ἐντελής; perfectus, an intensive signification, and refers to the excellence of the work, like τέλειος. (iv. 366.)

FINIS; TERMINUS; LIMES. Finis (from φείνω) denotes a boundary, as a mathematical line, like τέλος; terminus and limes, a mark, as the material sign of a boundary; terminus (τειρόμενος, τέρμα,) a stone set up, as the sign of a bounding point, like τέρμα; limes, a ridge, as the sign of a bounding line, like ὄφος. Cic. Læl. 16. Constituendi sunt qui sint in amicitia fines et quasi termini diligendi. Hor. Carm. ii. 18, 24. Revellis agri terminos et ultra limites clientium salis avarus. (iv. 359.)

FINITIMUS, see *Vicinus*.

FIRMUS, see *Validus*.

FISCUS, see *Aerarium*.

FLAGITARE, see *Petere*.

FLAGITIUM, see *Delictum*.

FLAGRARE, see *Ardere*.

FLAVUS, see *Luteus*.

FLERE, see *Lacrimare*.

FLUCTUS, see *Aqua*.

FLUERE; MANARE; LIQUERE. Fluere (φλύω) denotes flowing, with reference to the motion of the fluid; manare (from μανός, or madere,) with reference to the imparting of the fluid; and liquere, with reference to the nature of the fluid. The cause of the *fluendi* is, that the fluid has no dam, and according to the law of gravity flows on; whereas the cause of the *manandi* is the over-fulness of the spring; lastly, liquere, to be fluid, is the negative state of *fluere* and

manare. Hence *fluere*, with its synonyme *labi*, is more opposed to *hærere* and *stare*; and moreover *labari*, with its synonyme *effundi*, more opposed to *contineri*, *claudi*; lastly, *liquere*, with its synonyme *dissolvi*, more opposed to *concrevisse*, *rigere*. Gell. xvii. 11. Plato potum dixit *defluere* ad pulmonem, eoque satis humectato, demanare per eum, quia sit rimosior, et *confluere* inde in vesicam. (ii. 1.)

FLUVIUS; FLUMEN; AMNIS. *Fluvius*, *flumen*, (from $\phi\lambda\acute{\nu}\omega$) denote, like *ρόος*, *ρεῦμα*, an ordinary stream, in opp. to a pond and lake; whereas *amnis* ($\alpha\muένας$, *manare*,) like *ποταμός*, a great and mighty river, in opp. to the sea. Cic. Div. i. 50. and Divin. i. 35, 78. Ut *flumina* in contrarias partes fluxerint, atque in *amnes* mare influxerit. Tac. Ann. xv. 58. Senec. N. Q. iii. 19. Habet ergo non tantum venas aquarum terra, ex quibus corrivatis *flumina* effici possunt, sed et *amnes* magnitudinis vastæ. Then: Hanc magnis *amnibus* æternam esse materiam, cujus non tangantur extrema sicut *fluminum* et fontium. Tac. Hist. v. 23. Quo Mosæ *fluminis* os *amnem* Rhenum oceano affundit. Curt. ix. 4, 5. (ii. 7.)

FŒCUNDUS; FERTILIS; FERAX; UBER; FRUGIFER; FRUCTUOSUS. 1. *Fœcundus* (from $\phiύ\omega$, *fœtus*,) denotes the fruitfulness of a living and breeding being, in opp. to *effœtus*, like *εὔτοκος*; whereas *fertilis* and *ferax* (from $\phiέρω$) the fruitfulness of inanimate and productive nature, and of the elements, opposed to *sterilis*, like *εὔφορος*. Tac. Ann. xii. 63. Byzantium *fertili* solo *fœcundoque* mari, quia vis piscium hos ad portus adfertur. Germ. 5. Terra satis *ferax*, *frugiferarum* arborum impatiens, pccorum *fœcunda*, sed plerumque improcera. Mela. i. 9, 1. Terra mire *fertilis* et animalium *perfœcunda* genetrix. And ii. 7. 2. *Fertilis* denotes the actual fruitfulness which has been produced by cultivation; *ferax*, the mere capability which arises from the nature of the soil. Cicero uses *fertilis* in a proper, *ferax*, in a figurative sense.

3. *Fertilis* and *ferax* denote fruitfulness under the image of creative and productive power, as of the father and mother; *uber*, under the image of fostering and sustaining, as of the nurse, like εὐθηνής; *frugifer*, under the image of a corn-field; *fructuosus*, under that of a tree rich in fruit, like ἔγκαρπος. (iv. 331.)

FÆDUS; SOCIETAS. *Fœdus* (*πεποιθός*) is an engagement for mutual security, on the ground of a sacred contract; whereas *societas*, an engagement to some undertaking in common on the ground of a mere agreement. *Liv. xxiv. 6.* Hieronymus legatos Carthaginem mittit ad *fœdus* ex *societate* faciendum. *Sall. Jug. 14.* *Cic. Phil. ii. 35.* Neque ullam *societatem* *fædere* ullo confirmari posse credidi. (vi. 132.)

FÆDUS, see *Tæter.* FÆMINA, see *Femina.*

FÆNUS; USURA. *Fœnus* (from φύω, *foetus*,) denotes interest as the produce of capital, like *tókos*; *usura* denotes what is paid by the debtor for the use of capital, like *δávos*. (vi. 133.)

FÆTUS; FÆDUS, see *Prægnans.*

FORES, see *Ostium.* FORMA, see *Figura.*

FORMARE, see *Erudire.* FORMIDO, see *Vereri.*

FORMOSUS; PULCHER; VENUSTUS. 1. *Formosus* means beauty, as far as it excites pleasure and delight by fineness of form; *pulchrum*, as far as it excites admiration, is imposing, and satisfies the taste by its perfectness; *venustum*, as far as by its charms it excites desire, and captivates. *Formositas* works on the natural sense of beauty; *pulchritudo*, on the cultivated taste; *venustas*, on the more refined sensuality. *Suet. Ner. 51.* Fuit vultu *pulchro* magis quam *venusto*; that is, it had perfect and regular beauty rather than pleasing features, and possessed a cold, heartless sort of beauty, by which no one felt attracted. *Comp. Catull. lxxxvi. Hor. A. P. 99. Cic. Off. i. 36.* 2. *Venustas*, loveliness, is

of higher import than *gratia*, grace ; the former transports, the latter only attracts. (iii. 29.)

FORS, see *Casus*.

FORTE, FORTUITO, see *Casu*.

FORTITUDO, see *Ferocia*. FORTUNA, see *Casus*.

FORTUNATUS, see *Felix*. FOVEA, see *Specus*.

FOVERE, see *Calere*.

FRAGOR ; STREPITUS ; CREPITUS ; SONITUS. Fr a g o r (*σφάραγος*) is a hollow, discordant sound, as crashing, like *δοῦπος* ; s t r e p i t u s (*Ὥρέω*, *Ὥρυθή?*) a loud noisy sound, as roaring, bawling, shrieking, like *κτύπος* ; c r e p i t u s (from *κρέμβαλον* ?) a single sound, or the frequent repeating of the same sound, as clapping, like *κροῦσις*, *κρότος* ; s o n i t u s (*ἔνοσις*, *Ἐννώ*,) a sound consisting of the vibrations of elastic bodies, as ringing, clinking, like *ῥχή*. Cic. Top. 12. Quæruntur pedum *crepitus*, *strepitus* hominum. (v. 117.)

FRAGRARE, see *Olere*.

FRANGERE ; RUMPERE ; DIVELLERE. 1. Fr a n g e r e (*ρήξαι?* or *σφαράξαι*) denotes to break to pieces what is hard ; r u m p e r e (from *ρέπω*, *ρόπαλον*,) to rend to pieces what is flexible. Cato ap. Prisc. Si quis membrum *rupit*, aut os *fregit* : for by breaking a limb, not the invisible bones, but the visible flesh, is rent asunder. When, however, r u m p e r e is applied to any thing hard, it involves the notion of exertion employed, and of danger ; the *frangens* breaks to pieces what is entire ; the *rumpens* rends to pieces what is obstructive. 2. Dis r u m p e r e and d i f f r i n g e r e mean to rend to pieces, and break to pieces, what was originally entire ; whereas d i v e l l e r e (*διέλκειν*) to tear asunder what was at first joined together. (v. 321.)

FRAUDARE, see *Fallere*.

FRENUM ; HABENA ; OREÆ. 1. F r e n u m (from *φράξαι?*) is the bridle with which the rider breaks the wild horse, like *χαλινός* ; whereas h a b e n a (from

hebes, *χαβός, κάμψαι*,) the rein with which he turns the obedient horse, like *ἵνιον*. Hor. Ep. i. 15, 13. Læva stomachosus *habena* dicet eques; sed equi *frenato* est auris in ore; that is, he minds not the reins, and must feel the bit. Cic. Orat. i. 53. Senatum servire populo, cui populus ipse moderandi et regendi sui potestatem quasi quasdam *habenas* tradidisset: comp. with Tac. Dial. 38. Pompeius adstrinxit, imposuitque quasi *frenos* eloquentiæ. 2. *Oreæ, aureæ*, now only to be found in *auriga*, were, perhaps, the generic term of *frenum* and *habena*, like harness. (v. 137.)

FREQUENTER, see *Sæpe*. FRETUS, see *Confisus*.

FRICARE, see *Lævis*.

FRIGERE; ALGERE; ALGIDUS; ALSUS; GELIDUS; FRIGUS; GELU; GLACIES. *Frigere* (*φρίξαι*) means to be cold, in opp. to *calere*, Cic. Fam. viii. 8. Auct. Her. iv. 15. Sen. Ir. ii. 18; whereas *algere* (*ἀλγεῖν*) means to feel cold, in opp. to *œstuare*. Cic. Tusc. ii. 14, 34. Sen. Ir. iii. 12. Plin. H. N. xvii. 26. 2. *Algidus* denotes cold, as an unpleasant chill; *alsus*, as a refreshing coolness. 3. *Frigidus* denotes a moderate degree of coldness, in opp. to *calidus*; whereas *gelidus* means on the point of freezing, in opp. to *fervidus*. 4. *Frigus* denotes, objectively, cold in itself, which attacks a man, and leaves him; whereas *frigedo* denotes cold, subjectively, as the state of a man attacked by cold, which begins and ends; it is an antiquated word which has become obsolete by the general use of *frigus*. 5. *Gelu, gelus, gelum*, (*γλοία*) denote, like *κρύος*, cold that produces ice; *gelidium*, like *κρυμός*, a single attack of frost, a frosty night; and *glacies*, like *κρύσταλλος*, its effect, ice. (iii. 89.)

FRUCTUOSUS, see *Fæcundus*. FRUGI, see *Bonus*.

FRUGIFER, see *Fæcundus*.

FRUI, FRUNISCI, see *Uti*.

FRUSTRA; NEQUIDQUAM; INCASSUM; IRRITUS. 1. *Frustra* (from *ψύδος*) means in vain, with reference

to the subject, whose expectation and calculations have been disappointed ; whereas *ne quid quām* (that is, in *nequidquam*, in *nihil*), to no purpose, refers to the nullity in which the thing has ended. 2. Hence *frustra*, used adjectively, refers to the person ; whereas *irritus*, the actual adjective, refers to the thing. 3. *Frustra* and *ne quid quām* denote merely a failure, without imputing a fault, like *μάτην* ; whereas *in cassum* involves the accessory notion of a want of consideration, by which the failure might have been calculated upon, and foreseen, as in attempting any thing manifestly or proverbially impossible, *εἰς κενόν*. (iii. 100.)

FRUSTRARI, see *Fallere*. FRUTICETUM, see *Rami*.

FUGITIVUS, see *Perfuga*.

FULCIRI ; NITI. *Fulciri*, *fultus* (*φυλάξαι*) means to prop one's self up in order to be secure against falling, generally by leaning against a pillar, etc. ; whereas *niti*, *nixus*, in order to climb a height, or to get forward, generally by standing on a basis. (ii. 127.)

FULGUR ; FULGURATIO ; FULMEN. *Fulgur*, *fulgetrum*, and *fulguratio*, denote the shining of the lightning in the horizon, like *ἀστραπή* ; *fulgur*, as momentary and single flashes ; *fulguratio*, as continued and repeated ; whereas *fulmen* means the lightning that strikes the earth, like *κεραυνός*. Liv. xl. 59. *Fulguribus præstringentibus aciem oculorum, sed fulmina etiam sic undique micabant, ut petit viderentur corpora.* Curt. viii. 4, 3. Ovid, Met. iii. 300. Cic. Divin. ii. 19. Plin. H. N. ii. 43. *Si in nube erumpat ardens, fulmina ; si longiore tractu nitatur fulgetra ; his findi nubem, illis perrumpi.* Sen. Q. N. i. 1. (iii. 318.)

FUNALE, see *Fax*.

FUNDAMENTUM, FUNDUS, see *Solum*.

FUNDUS, see *Villa*. FUNIS, see *Laqueus*.

FUNUS ; EXSEQUIÆ ; POMPA. Funus (from

φοινός, πεφνεῖν,) denotes the mere carrying out of the corpse, like ἐκφορά; whereas exsequiae and pompa (πομπή) denote the solemn procession; exsequiae, of the living, as relations and friends; pompa, of the inanimate, as the images of ancestors, and other pageants. Cic. Quint. 15. *Funus*, quo amici convenient ad *exsequias* cohonestandas. And Plin. H. N. x. 43. Flor. iii. 20. Nep. Att. 22. Elatus est in lecticula, sine ulla *funeris pompa*, comitantibus omnibus bonis, maxima vulgi frequentia. And Cic. Mil. 13. Tac. Ann. iii. 5. (iv. 408.)

FURARI, see *Demere*.

FUROR, see *Amens*.

FUSTIS; FERULA; SUDES; TRUDES; RUDIS; SCIPIO; BACULUS. 1. Fustis and ferula denote sticks for striking; sudes, trudes, and rудis, for thrusting; scipio and baculus, for walking. 2. Fustus (πτορφός?) is a cudgel or club, large enough to strike a man dead; but ferula, a little stick, or rod for the chastisement of school-boys; sudes (օζος) and trudes (στορφή, the root of Trüssel, a weapon called the Morning-star) [a sort of truncheon with a spiked head], are used in battle; rудis (օρσός) only as a foil in the fencing-school; scipio (σκηπίων, σκῆψαι), serves especially for ornament and state, as a symbol of superior power, or of the honor due to age; baculus, bacillum (βάκτρον), serve more for use and convenience to lean upon, and at the same time, when necessary, as a weapon. (iii. 265.)

G.

GALEA, see *Cassis*. GANEUM, see *Deversorium*.

GANNIRE, see *Latrare*.

GARRIRE; FABULARI; BLATIRE; BLATERARE; LOQUAX; VERBOSUS. 1. Garrire (γηρύω) denotes talking, with reference to excessive fondness for speaking; fabulari, to the nullity; blatire, and the

intensive blaterare, to the foolishness of what is said. 2. The *garrulus* is tiresome from the quality, the *loquax* from the quantity, of what he says. For *garrulitas* expresses childish or idle talkativeness, from the mere pleasure of talking and hearing one's self talk, without regard to the value and substance of what is said, and has its origin in a degeneracy of youthful vivacity, and even in the abuse of superior talents, like *λαλιά*; whereas *loquacitas* (*λακάζειν*) expresses a quaint talkativeness, from inability to stop short, which has its origin in the diminished energy of old age, like *ἀδολεσχία*. The *garrulus*, in his efforts to please and entertain by light conversation, is silly and imbecile; the *loquax*, in his efforts to instruct, and make himself clearly understood, is often tedious. 3. *Garrulus* and *loquax* denote qualities of persons, speakers; *verbosus*, of things, speeches, and writings. (iii. 81.)

GAUDERE; LÆTARI; HILARIS; ALACER; GESTIRE; EXSULTARE. 1. *Gaudere* (from *γαῦπος*) denotes joy as an inward state of mind, in opp. to *dolor*, like *ἡδεσθαι*; whereas *lætari* and *hilaris* denote the utterance of joy. Tac. Hist. ii. 29. Ut valens processit, *gaudium*, miseratio, favor; versi in *lætitiam* laudantes gratantesque. 2. The *lætus* (from *λιλαλούοι*) shows his joy in a calm cheerfulness, which attests perfect satisfaction with the present, in opp. to *mæstus*, Tac. Ann. xv. 23; the *hilaris* (*ἱλαρός*) in awakened mirth, disposing to jest and laughter, in opp. to *tristis*; the *alacer* (*ἀλκή*) in energetic vivacity, evincing spirit and activity, in opp. to *territus*. Cic. Coel. 28. The *gaudens*, the *lætus*, the *hilaris*, derive joy from a piece of good fortune; the *alacer* at the same time from employment and action. Cic. Divin. i. 33, 73. *Equum alacrem luctus adspexit*. *Lætitia* shows itself chiefly in an unwrinkled forehead, and a mouth curled for smiling; *hilaritas*, in eyes quickly moving, shining, and radiant with joy; *alacritas*,

in eyes that roll, sparkle, and announce spirit. Sen. Ep. 116. *Quantam serenitatem lœtitia dat.* Tac. Agr. 39. *Fronte lœtus, pectore anxius.* Cic. Pis. 5. *Te hilarioribus oculis quam solitus es intuente.* 3. *Gaudere* and *lætari* denote a moderate; *exsultare* and *gestire*, and perhaps the antiquated word *vitulare*, a passionate, uncontrolled joy, as to exult and triumph; the *gestiens* ($\gamma\eta\delta\epsilon\iota\pi$) discovers this by an involuntary elevation of the whole being, sparkling eyes, inability to keep quiet, etc.; the *exsultans*, by a voluntary, full resignation of himself to joy, which displays itself, if not by skipping and jumping, at least by an indiscreet outbreak of joy, bordering on extravagance. 4. *Jucundus* denotes, like *juvat me*, a momentary excitement of joy; *lætus*, a more lasting state of joy; hence *lætus* is used as the stronger expression, in Plin. Ep. v. 12. *Quam mihi a quocunque excoli jucundum, a te vero lœtissimum est.* (iii. 242.)

GAZÆ, see *Divitiae*.

GELICIDIUM, GELIDUS, GELU, see *Frigere*.

GEMERE, see *Suspirare*. GEMINUS, see *Duplex*.

GENA, see *Mala*. GENERARE, see *Creare*.

GENS; NATIO; POPULUS; CIVITAS. 1. *Gens* and *natio* denote a people, in a physical sense, in the description of nations, as a society originating in common descent and relationship, without any apparent reference to civilization; whereas *populus* and *civitas* denote a people in a political sense, as a society formed by civilization and compact. Sall. Cat. 10, 1. *Nationes feræ et populi ingentes subacti.* Cic. Rep. i. 25. 2. *Gens* ($\gamma\epsilon\nu\epsilon\tau\eta$) includes all people of the same descent, like $\phi\ddot{\nu}\lambda\lambda\omega\eta$; *natio* (from $\gamma\nu\eta\sigma\iota\omega\eta$) a single colony of the same, like $\epsilon\ddot{\nu}\nu\omega\eta$. Vell. P. ii. 98. *Omnibus ejus gentis nationibus in arma accensis.* Tac. G. 2, 38. But as *gens*, in this physical sense, as the complex term for several colonies, has a more comprehensive meaning than *natio*, so has it, at the same time, in its political accessory meaning, as a clan, $\gamma\epsilon\nu\omega\eta$, or as the

complex term for several families, a narrower meaning than *populus*; hence sometimes *populus* forms, as a civilized *natio*, a part of the natural *gens*. Liv. iv. 49. Bolanis suæ *gentis populo*, and Virg. A. x. 202; sometimes *gens*, as a political society, forms a part of *populus*: Justin. vii. 1. Adunatis *gentibus* variorum *populorum*. 3. *Civitas* (from *κείω*) denotes the citizens of a town collectively, *πόλις*, merely with regard to their interior connection, as including the inhabitants who are in the enjoyment of the full rights of citizenship, and the lawful possessors of the land; *populus* (redupl. of *πόλις*) means the people, *δῆμος*, more commonly in reference to their social relations, interior and exterior, and with the included notion of belonging to the state. A people can determine upon war as a *civitas*; but can carry it on only as a *populus*. A *civitas* is necessarily stationary; but a *populus* may consist of *Nomades*, or wanderers from one pasture to another.

GENS, GENUS, see *Stirps*.

GERERE, see *Ferre* and *Agere*.

GESTIRE, see *Velle* and *Gaudere*.

GIGNERE, see *Creare*. **GILVUS**, see *Luteus*.

GLABER, see *Lævus*. **GLACIES**, see *Frigere*.

GLADIUS; **ENSIS**; **PUGIO**; **SICA**. 1. *Gladius* (from *κλάδος*) is the usual, *ensis* (from *ansa*?) the select and poetical name for a sword. Quintil. x. 1, 11. (v. 188.) 2. *Pugio* (from *pungere*) is a dagger, as a fair and openly used soldier's weapon, on a level with the sword; whereas *sica* (from *secare*) is the unfair and secret weapon of the bandit, on a level with poison. (vi. 291.)

GLOBUS; **SPHÆRA**. *Globus* is the popular term for any body that is round like a ball; whereas *sphæra* is the scientific term, derived from the Greek for a mathematical globe. (vi. 147.)

GLOBUS, see *Caterva*.

GLORIA; **CLARITAS**. *Gloria* (from *γέλως*) denotes renown, under the image of something said, like

κλέος ; *claritas* (from *γαληρός*) under that of something bright, and that is seen, like *δόξα*. (v. 235.)

GLORIATIO, see *Jactatio*. GLUTUS, see *Faux*.

GNAVITAS, see *Opera*. GRACILIS, see *Exilis*.

GRADATIM, see *Paulatim*. GRADIRI, see *Ire*.

GRADUS ; GRESSUS ; PASSUS. 1. *Gressus* denotes a step subjectively, whereas *gradus* objectively. *Gressus* is a step that is being taken ; *gradus* that is taken. 2. *Gressus* is a product of going, but *passus*, of standing also, if the feet are at the same distance from each other as in walking. *Gressus* denotes any separation of the feet, whether longer or shorter, quicker or slower, whether deserving the name of step or not ; whereas *passus* means a regular measured step, which at the same time serves as a measure of length. Virg. *Æn.* i. 414. *Tendere gressus ad mœnia* : comp. with ii. 723. *Intus sequitur patrem non passibus æquis.* (iv. 58.)

GRÆCI ; GRAII ; GRÆCULI ; GRÆCANICUS. 1. *Græci* denotes the Greeks merely as a term in the description of different nations, and a historical name, without any accessory moral reference ; whereas *Græci*, with praise, as the classical name for a nation of heroes in days of yore : *Græculi*, with blame, as the degenerate people, false and unworthy of trust, that existed in the times of the Roman writers. 2. *Græcum* means what is really Grecian, whether in or out of Greece ; but *Græcanicus*, what is made after the Grecian manner, what is merely à la Grecque. (v. 304.)

GRANDÆVUS, see *Vetus*. GRANDIS, see *Magnus*.

GRATIA, see *Studium*.

GRATIAS AGERE, HABERE, REFERRE ; GRATES ; GRATARI ; GRATULARI. 1. *Gratiam* or *gratias habere* means to feel thankful, like *χάριν εἰδέναι* ; whereas *gratias agere*, to return thanks in words, like *εὐχαριστεῖν* ; lastly, *gratiam referre*, to show one's self thankful by deeds, like *χάριν φέρειν*, *ἀντιχαρίζεσθαι*. Cic. *Marc.* ii. 33. Maximas tibi

omnes *gratias agimus*; majores etiam *habemus*. Off. ii. 20. Inops etiamsi *referre gratiam* non potest, *habere tamen potest*. And Fam. v. 11. x. 11. Planc. 28. Balb. 1. Phil. iii. 2. 2. *Gratias agere* is the usual; *grates agere*, a select and solemn form of speech. Cic. Somn. *Grates tibi agō*, summe Sol, vobisque reliqui cœlites. 3. In the same manner *gratulari* denotes an occasional expression of thanks without oblation, and a congratulation without formality, whereas *gratari*, a solemn thanksgiving, or congratulation. Liv. vii. 3. *Jovis templum gratantes ovantesque adire*: comp. with Ter. Heaut. v. 1, 6. Desine deos *gratulando obtundere*. (ii. 213.)

GRATUS; JUCUNDUS; ACCEPTUS; GRATIOSUS. 1. *Gratum* (from *κεχαρήσθαι*) means that which is acceptable only in reference to its value with us, as precious, interesting, and worthy of thanks; but *jucundum* (from *juvare*) in reference to the joy which it brings us, as delightful. Cic. Att. iii. 24. *Ista veritas etiam si jucunda non est, mihi tamen grata est*. Fam. v. 18. *Cujus officia jucundiora scilicet sæpe mihi fuerunt, nunquam gratiiora*. And v. 15. xiii. 18. 2. *Gratus* refers to the feeling, as wished for; *acceptus*, to its expression, as welcome. 3. The *gratus alicui* meets with no antipathy, but is liked; the *gratiosus apud aliquem* is the object of distinguished favor, and enthusiastic attachment, as the favorite or darling. (iii. 254.)

GRAVIDUS, see *Prægnans*.

GRAVITAS, see *Moles* and *Severitas*.

GREMIUM; SINUS. *Gremium* is the lap, or surface formed by the knees in a sitting posture, and figuratively the symbol of the fostering care of a mother; whereas *sinus*, the bosom, between the two breasts, especially in the female sex, and figuratively the symbol of protection and refuge. Cic. Pis. 37. *Ætolia procul a barbaris disjuncta gentibus in sinu pacis posita medio fere Græciæ gremio continetur*. (vi. 150.)

GRESSUS, see *Gradus*.

GREX, see *Caterva* and *Pecus*. GRUMUS, see *Collis*.

GULA, see *Faux*.

GURGES, see *Virago*.

GURGULIO, see *Faux*.

GUSTUS, GUSTARE, see *Sapor*.

GUTTA; STILLA; STIRIA. *Gutta* is a natural, *stilla* (*στιλη*, *σταλάξαι*), an artificial measured drop. Further, the principal notion in *gutta* is that of smallness, hence *guttatim* means drop by drop; whereas in *stilla* the principal notion is that of humidity, hence *stilla* *tim* means trickling or dripping. *Stilla* means a liquid; *stiria* (*στερεά*) a frozen drop. (iii. 4.)

GUTTUR, see *Faux*.

GYRUS, see *Orbis*.

H.

HABENA, see *Frenum*.

HABERE, see *Tenere*.

HABITARE, see *Incolere*.

HABITUS, see *Vestis*.

HACTENUS, see *Adhuc*.

HÆDUS, see *Caper*.

HÆRERE; PENDERE. *Hærere* (*χειρόω*?) means to stick, and not to be loose, or able to get forwards; *pendere* (*πέτεσθαι*), to be suspended, and prevented from falling to the ground. Cic. Acad. ii. 39. Ut videamus terra penitusne defixa sit et radicibus suis *hæreat*, an media *pendeat*. (vi. 154.)

HÆSITARE, see *Cunctari*. HARENA, see *Sabulo*.

HARIOLARI; VATICINARI. *Hariolari* (from *χρᾶν*) means to foretell, with the accessory notion of charlatanism, like *χρησμολογεῖν*; whereas *vaticinari* (from *vates*, *μάχετης*,) to foretell, with the accessory notion of inspiration, like *μαντεύεσθαι*. In Cic. Divin. i. 2, *Hariolorum et vatum furibundæ prædictiones*, it is only the *harioli*, who from their position and in public estimation already pass for charlatans; whereas the *vates* are charlatans only, as Cicero himself views them from his philosophical elevation. (iii. 76.)

HASTA, see *Missile*.

HAUD SCIO AN, see *Forte*.

HELLUO, see *Prodigus*. HELVUS, see *Luteus*.
 HEROS, see *Numen*. HILARIS, see *Gaudere*.
 HIRCUS, see *Caper*.
 HIRSUTUS, HIRTUS, HISPIDUS, see *Horridus*.
 HISTORIÆ, see *Annales*. HISTRIO, see *Actor*.
 HEDUS, see *Caper*.

HOMICIDA ; INTERFECTOR ; PEREMTOR ; INTEREMTOR ; PERCUSSOR ; SICARIUS. *Homicida* denotes the manslayer in a general sense, as far as manslaughter is a crime, like *ἀνδροφόνος* ; whereas *interfector*, *peremtor*, and *interemtor*, only the slayer of a particular person, whether the deed be a crime or not, like *φονεύς* ; *percussor* and *sicarius* denote the instruments of another's will, and mere mechanical executioners of another's decree ; but the *percussor* executes a public sentence of condemnation, as the headsman, while the *sicarius* lends and hires out his hand to a secret assassination, like the bandit. Cic. Rosc. Am. 33, 93. *Erat tum multitudo sicariorum . . . et homines impune occidebantur . . . Si eos putas . . . quos qui leviore nomine appellant, percussores vocant, quæro in cuius fide sint et tutela.* (iii. 191.)

HOMO ; MAS ; VIR ; HOMUNCULUS ; HOMUNCIO ; HOMULLUS. 1. *Hom o* (Goth. *guma*, from *humus*, *χθών*, *ἐπιχθόνιος*), means a human being, man or woman, in opp. to *deus* and *bellua*, like *ἀνθρώπος* ; *mas* and *vir* mean only the man ; *mas* in a physical sense, in opp. to *femina*, like *ἀρσην* ; *vir* (Goth. *wair*, from *ipñus*), in a physical sense, in opp. to *mulier*, like *ἀνήρ*. Sen. Polyb. 36. *Non sentire mala sua non est hominis*, at non ferre non est *viri*. Ep. 103. Cic. Tusc. ii. 22. Fam. v. 17. Justin. xi. 13. 2. *Homunculus* denotes the weak and powerless being called man, with reference to the whole race, in opp. to the Deity, to nature in general, to the universe, etc. ; *homuncio* and *homullus* denote the weak and insignificant man, as an individual, in opp. to other men ; *homunc-*

cio, with a feeling of pity ; homillus, with a feeling of scorn. (v. 133.)

HONESTAS, see *Virtus*. HONESTUS, see *Bonus*.

HONORARE ; HONESTARE. Honorare means to honor any body, by paying him singular respect, and yielding him honor ; but honestare means to dignify, or confer a permanent mark of honor upon any body.

HORNUS ; HORNOTINUS. Hornus ($\chi\delta\sigma\iota\omega\sigma$) that which is of this year, as a poetical, hornotinus, as a prosaic word.

HORRIDUS ; HIRTUS ; HIRSUTUS ; HISPIDUS ; ASPER. Horridus (from $\chi\acute{e}\rho\sigma\sigma$, $\chi\sigma\rho\tau\alpha\iota\sigma$), is the most general expression for whatever is rough and rugged, from want of formation ; hirtus and hirsutus refer particularly to what is covered with rough hair, in opp. to what is soft and smooth ; hispidus and asper, to rough elevations, in opp. to what is level ; hispidus, to the roughness that offends the eye ; asper, to the roughness that causes pain. Vell. P. ii. 4. describes Marius as *hirtus et horridus* ; *hirtus* referring to his neglected exterior, *horridus*, to his rough nature. (vi. 161.)

HORROR, see *Vereri*.

HORTARI ; MONERE. The hortatio ($\delta\rho\delta\omega\sigma\iota\sigma$, $\epsilon\rho\acute{e}\delta\omega$), addresses itself immediately to the will and resolution ; whereas the monitio, almost entirely to the consciousness and judgment. The hortatio has always an action for its object ; the monitio, only a representation, and by the medium of that representation, an action for its object. Sall. Jug. 60. *Monere* alii, alii *hortari*. Cat. 60. *Nequidquam hortere . . . Sed ego vos quo pauca monerem, convocavi*. Sen. Ep. 13. *Nimium diu te cohortor, cum tibi admonitione magis quam exhortatione opus sit*. Cic. Fam. x. 40. *Si aut aliter sentirem, certe admonitio tua me reprimere, aut si dubitarem, hortatio impellere posset*. (i. 164.)

HOSPES ; ADVENTOR. *Hospes* is the guest who visits his friend ; *adventor*, the person who puts up at his host's. Sen. Benef. i. 14. *Nemo se stabularii aut cauponis hospitem judicat.* (iv. 392.)

HOSPES, see *Externus*.

HOSPITIUM, see *Deversorium*.

HOSTIS, see *Adversarius*. HUCUSQUE, see *Adhuc*.

HUMANITAS ; COMITAS ; FACILITAS ; CIVILITAS.

Humanitas is a virtue of universal extent, which, like the mental cultivation, proceeding from intelligence, ennobles the whole man in mind and heart, and gives to his nature mildness and philanthropy, as a principle ; in opp. to *feritas* ; *comitas* (from *κόσμος*) is a moral virtue, which, like affability, without respect to higher rank in society, treats every man as a man ; *facilitas*, a social virtue, which, like complaisance, by forbearance and meeting the views of others, facilitates mutual intercourse in life, and makes it pleasant ; *civilitas*, a political virtue, which, like the republican feeling of a prince, makes the specific difference between a ruler and his people unfelt, and treats his subjects as fellow-citizens. Nep. Milt. 8. *In Miltiade erat quem summa *humanitas*, tum mira *comitas*, ut nemo tam humilis esset cui non ad eum aditus pateret.* (v. 6.)

HUMANITUS ; HUMANE ; HUMANITER. *Humanitus* means in a human manner, in objective reference to the exterior condition of man, namely, that of weakness and mortality, like *ἀνθρωπείως*, *ἀνθρωπίνως* ; whereas *humane* and *humaniter*, in subjective reference to man's capacity for and propensity towards cultivation ; *humane facere* is the result of moral cultivation, like *φιλανθρώπως* ; *humaniter facere* is the result of social cultivation, like *ἐπιεικῶς*. (v. 8.)

HUMARE, see *Sepelire*.

HUMERUS, see *Armus*.

HUMIDUS, see *Udus*.

HUMUS, see *Tellus*.

I & J.

JACERE, see *Cubare*.

JACTATIO ; GLORIATIO ; OSTENTATIO ; VENDITATIO.

Jactatio and gloriatio have their foundation in vanity and self-complacency ; jactatio is making much ado of one's excellencies and merits, and shows itself in words and actions, with the accessory notion of folly ; gloriatio is talking big, proclaiming one's excellencies and merits, with the accessory notion of insolence ; whereas ostentatio and venditatio have their foundation in a crafty calculation of the effect to be produced, and a disregard to truth ; ostentatio would conceal real emptiness under a false show ; venditatio would, by exaggerating one's excellencies, pass them off for greater than they are.

JACTURA, see *Amittere* and *Damnum*.

JACULUM, see *Missile*. JANUA, see *Ostium*.

ICERE, see *Verberare*.

IDONEUS ; APTUS. Idoneus denotes a passive, aptus an active fitness for any thing. F. A. Wolf. Or, the *idoneus* is fitted by his qualifications, and, through outward circumstances, for any particular destination, like the ἐπιτήδειος ; the aptus (from potis, potens), by his worth and adequacy, like *ἰκανός*. The *idoneus* is in himself inactive, and suffers himself to be employed for a particular purpose, for which he is qualified ; the *aptus* himself engages in the business, because he is adequate to it. (iii. 276.)

IGNARUS, see *Cognitio*.

IGNAVIA ; INERTIA ; SEGNTIA ; DESIDIA ; SOCORDIA ; PIGRITIA. 1. Ignavia denotes the love of idleness, in an ideal sense, inasmuch as the impulse to action distinguishes the more noble from the ordinary man, and gives him an absolute value ; in opp. to *industria*, Tac. Ann. xii. 12. xvi. 18 ; whereas inertia denotes the love of idleness in a real tangible

sense, inasmuch as activity makes a man a useful member of society, and gives him a relative value. *Ignavia* is inherent in the temperament, and has no inclination for action; *inertia* lies in the character and habits, and has no desire to work. A lazy slave is called *inors*; a person of rank, that passes his time in doing nothing, is *ignavus*. 2. *Segnitia*, *desidia*, *socordia*, and *pigritia*, are the faults of a too easy temperament. *Segnitia* (from *sequi*, *όκνος*,) wants rousing, or compulsion, and must be conquered, before it resigns its ease, in opp. to *promptus*. Tac. Agr. 21. *Desidia* (from *sedere*) lays its hands on its lap, and expects that things will happen of themselves; *socordia* is susceptible of no lively interest, and neglects its duties from want of thought, like phlegm; *pigritia* has an antipathy to all motion, and always feels best in a state of absolute bodily rest, like slothfulness. (iv. 212.)

IGNAVIA, see *Vereri*.

IGNOMINIA; INFAMIA; DEDECUS; PROBRUM; OPPROBRIUM. 1. *Ignomina* deprives one of political honor, which is independent of the reports circulated concerning a man, and is the consequence of an official denunciation, the justice of which is supposed; that of the censor, for example, like *ἀτιμία*; whereas *infamia* deprives one of moral honor, of one's good name, has a reference to public scorn, and is the consequence of shameless and dishonorable conduct, like *δυσφημία*. 2. *Ignomina* and *infamia* are abstract, and denote subjective states; *dedecus* and *probrum* are concrete, and denote, objectively, disgrace itself; *dedecus* is a deviation from the conduct that becomes a man of honor, from whom noble actions are expected; *probrum* is a stain on the morality of a man, from whom, at least, irreproachable conduct is expected. *Dedecus* is incurred generally in our public relations, by abjectness of spirit, etc.; *probrum*, in our private relations, by licentiousness, etc. 3.

Probrum (from *προφέρω*) is reproach, as far as it can justly be made ; opprobrium, reproach, as far as it actually is made. In *probrum* the disgrace itself is more considered ; in *opprobrium*, the open proclamation of it.

IGNOSCERE ; VENIAM DARE. Ignoscere (*ἀναγνώσκειν*) is a moral act ; as, to forgive from one's heart ; to forgive and forget, in opp. to retaining anger, *συγγνωσκεῖν* ; whereas *veniam dare* (*ἀνίαν* or *ἀνεστιν δοῦναι*) is a political act, to allow clemency to take place of justice, in opp. to punishment, like *μετιέναι*. The friend *ignoscit* a person of his own rank ; one who is of higher rank and greater power *veniam dat*. Cic. *Man.* 3. *Illis imperatoribus laus est tribuenda quod egerunt ; venia danda quod reliquerunt* ; comp. with *Att. xvi. 16*. *Ignosce mihi quod eadem de re sæpius scribam.* (v. 170.)

ILIA, see *Caro*.

ILLICO, see *Repente*.

ILLISTRIS, see *Celeber* and *Luculentus*.

IMAGO ; SIMULACRUM ; STATUA ; SIGNUM. 1. *Imago* and *simulacrum* denote, as the most general terms, any representation, whether a work of statuary or of painting ; *imago* (*μεχανή*) is allied to the original, as to a pattern, by a striking likeness of form, like *εἰκών* ; *simulacrum* is opposed to the original, as a real being, by a deceptive imitation of its form, like *εἴδωλον* ; whereas *statua*, *signum*, and *effigies*, are merely plastic works ; *tabula* and *pictura*, merely pictures. 2. *Simulacrum* and *statua* denote the copying of the whole figure, consequently, in the plastic art, standing figures ; *effigies* and *imago*, principally the copying of the characteristic parts, namely, the features ; *effigies*, in statuary, as busts ; *imago*, in painting, as half-length portraits. Tac. *Ann.* i. 74. *Alia in statua amputato capite Augusti effigiem Tiberii inditam.* Hist. ii. 3. *Simulacrum deæ effigie humana.* Cic. *Tusc.* iii. 2, 3. *Optimus quisque consecatur nullam eminentem*

effigiem (virtutis) sed adumbratam *imaginem* gloriae. *Signum* (from sequo, to proclaim,) means any plastic work, in opp. to *tabulæ* and *picturæ*. Sal. Cat. 11. Cic. Orat. i. 35. Man. 14. Suet. Cæs. 47. Quintil. ix. 2. Cic. Verr. iv. 1; *simulacrum* means the sacred statue of a god, like ἄγαλμα; *statua*, the profane statue of a man, like ἀνδριάς. Cic. Cat. iii. 8. *Simulacra* deorum immortalium depulsa sunt et *statuæ* veterum hominum dejectæ. Tac. Ann. i. 73. Suet. Tib. 26. Cic. Verr. i. 22. Legati deorum *simulacra* venerabantur, itemque cætera *signa* et ornamenta lacrimantes intuebantur. (v. 237.)

IMBER, see *Pluvia*.

IMITATIO; ÆMULATIO; CERTATIO; RIVALITAS; SIMULATIO. 1. *Imitari* means merely the effort to produce something like some other thing, without any accessory moral notion; *æmulari* (from *αἴσιμος*) means, at the same time, to do something which shall gain equal or superior consideration, honor, and approbation, when compared with the thing imitated. *Imitatio* has in view only the thing itself, and is generally moderate and laudable; *æmulation* has in view chiefly the person, who is already in possession of the quality worthy of imitation, and always seems more or less a passion, which deserves praise or blame, according as it has its foundation in the lover of honor, or in immoderate ambition. Plin. Ep. vii. 30. Demosthenis orationem habui in manibus, non ut *æmularer* (improbum enim ac pæne furiosum) at tamen *imitarer* ac sequerer tantum. Comp. i. 2, 2. viii. 5, 13. Quintil. i. 2, 26. Cic. Tusc. iv. 8, 17. 2. The *æmulus* is at first behind his opponent, and strives for a time only to come up to him, and be like him; whereas the *certator* and *concertator* are already on a par with their opponent, and strive to outdo him, and conquer him. 3. *Æmulation* contends for superiority in any art; *rivalitas*, only for preference in estimation. Cic. Tusc. iv. 26, 56. Illa vitiosa *æmulatione*, quæ rivali-

tati similis est, quid habet utilitatis? 4. *Imitatio* is an effort to become something which a man at present is not, but fain would be, and really can become; whereas *simulatio*, an effort to pass for something which a man properly and naturally is not, nor ever can be. *Imitatio* is the means of attaining to an actual or presumptive ideal; whereas *simulatio* remains for ever a mere counterfeit. (iii. 64.)

IMPAR, see *Aequus*. IMPENSÆ, see *Sumptus*.

IMPERARE, see *Jubere*.

IMPERTIRE; TRIBUERE; PARTICIPARE; COMMUNICARE. *Impertire* and *tribuere* denote giving a portion, without reference to any share, which the giver is to retain for himself; *impertire* means giving, as an act of free will and of goodness; *tribuere*, as an act of justice, or of judiciousness; whereas *participare* and *communicare*, the giving a share of something of which one also retains a share one's self; *participare* has generally the receiver for its object, who is to share a possession; but *communicare*, generally the thing shared, in the use of which the receiver is to have a share. (iv. 158.)

IMPIETAS, see *Delictum*. IMPIUS, see *Scelestus*.

IMPONERE, see *Fallere*.

IMUS; INFIMUS. *Imum* (superl. from *in*) denotes the lowest part of a whole; *infimum* (superl. from *inferus*) either the lowest part of all the parts, that is, the basis, or the lowest in a discrete magnitude, that is, a magnitude consisting of distinct parts. The *imum* is the lowest extremity of a part; then the *infimum*, the lowest part, with reference to the other parts. Cic. Rosc. Com. 7. *Ab imis unguibus usque ad summum verticem*: compare with Divin. i. 33. *Ut ab infima ara subito anguis emerget*; and with N. D. ii. 20. *Luna infima est quinque errantium*. Further, *imus* denotes the lowest in a purely local relation; *infimus*, with the accessory notion of the lowest rank. (iv. 377.)

INAMBULARE, see *Ambulare*.

INANIS; VACUUS. *In anis* (from *iváω*) means the emptiness of that which has been full, but is now without its contents, in opp. to *plenus*, Cic. *Orat.* i. 9, 37. *Parad.* 6, 1. *Brut.* 8, 34; whereas *vacuus* denotes the emptiness of that which may be filled, but is at present vacant, in opp. to *occupatus*, *Tac. Hist.* iv. 17; or to *obsessus*, *Cic. N. T.* i. 24. *Tac. Ann.* vi. 34. Jason post avectam Medeam genitosque ex ea liberos *inanem* mox regiam *Ætæ vacuosque* Colchos repetivit; that is, the palace deserted and desolate, and the people without a governor. Figuratively, *inane* means a nullity; *vacuum*, a vacancy. (i. 100.)

INCASSUM, see *Frustra*. INCASTUS, see *Inficetus*.

INCEDERE, see *Ire*. INCENDERE, see *Accendere*.

INCESTUS, see *Inficetus*. INCHOARE, see *Incipere*.

INCIENS, see *Prægnans*.

INCIPERE; ORDIRI; INCHOARE; CŒPISSE. 1. *Incipere* denotes the beginning, in opp. to the state of rest, which precedes and follows, consequently it is in opp. to *cessare* and *desinere*, *desistere*, *finire*; whereas *ordiri* (from *ἔρδειν*, radix,) in opp. to an advancement; consequently in opp. to *continuare*, and its intransitive *pergere*; lastly, *inchoare* (from *conari*) in opp. to ending and accomplishing, consequently in opp. to *perficere*, *consummare*, *peragere*, *absolvere*, etc. *Cic. Off.* i. 37. *Ut incipiendi ratio fuerit, ita sit desinendi modus.* *Tusc.* i. 49. *Sen. Ep.* 116. *Plin. H. N.* xi. 51. *Plin. Pan.* 54, 6. 57, 2. *Ep. ix.* 4. *Quintil.* xi. 3, 34. *Tac. Agr.* 32. *Varro R. R.* iii. 16. *Apes cum evolaturæ sunt, aut etiam inciperunt, consonant vehe- menter.* *Cic. Fin.* iv. 6. *Hoc inchoati cujusdam officii est, non perfecti.* *Brut.* 33. *Liv. xl.* 9. *Plin. Ep.* iii. 8, 7. *Plin. H. N.* x. 63. *Tac. Dial.* 33. *Suet. Claud.* 3. *Cic. Fr. ap. Non.* *Perge, quæso, nec enim imperite exorsus es.* 2. *Cœpi* has nearly the same words in opp. to it as *incipere* has; *Sen. Cons. Polyb.* 20. *Quicquid cœpit, et desinit.* *Cic. Rab. Post.* 2. *Ovid, Ep. ix.* 23; *cœpi* refers more to the action which is begun; *in-*

cepi, more to the beginning which has been made. Cœpi is a sort of auxiliary verb; incepi is emphatic; hence cœpi has an infinitive, *incipere* a substantive, for its object. Cic. *Verr.* v. 10. Quum ver esse cœperat (sed cum rosam viderat, tum ver *incipere* arbitrabatur), dabat se labori. (iii. 157.)

INCITARE; INSTIGARE; IRRITARE; INSTINCTUS. 1. *Incitare* (from *cieri*) denotes to urge an inactive person by merely bidding, speaking to, and calling upon him, to an action, generally of a laudable kind, synonymously with *hortari*; *instigare* (from *στίξαι*) to spur on a reluctant person by more vehement exhortations, promises, threatenings, to an adventurous act, synonymously with *stimulare*; *irritare* (*ἀνερεδίζω*) to incite a quiet person by rousing his passions, ambition, revenge, to a violent action, synonymously with *exarcerbare*. *Ter. And.* iv. 2, 9. Age, si hic non insanit satis sua sponte, *instiga*. *Lucr.* iv. 1075. Et stimuli subsunt qui *instigant* lædere id upsum. 2. *Instigatus* means spurred on by an exterior and profane power, by words, commands, etc.; *instinctus* means impelled by an interior and higher power, by inspiration, love, the voice of the gods. (iii. 314.)

INCLYTUS, see *Celeber*.

INCOLERE; HABITARE; INCOLA; INQUILINUS; COLONUS. 1. *Incolere* is transitive, as to inhabit; *habitare*, intransitive, as to dwell. At the same time *incolere* has reference to the country, to which a man, as a citizen or inhabitant, belongs; whereas *habitare* has reference to the house, in which a man, as owner or tenant, has his stationary residence. 2. *Incola* is the inhabitant, in opp. to the citizen, *Cic. Off.* i. 34, like *μέτοικος*; *inquilinus*, the tenant, in opp. to the owner of the house, *dominus*, *Cic. Phil.* ii. 41, like *σύνοικος*; *colonus*, the farmer, in opp. to the landowner, *Cic. Cæc.* 32; something like *δῆστος*.

INCOLUMIS, see *Salvas*.

INCURIOSUS, see *Tutus*.

INCURVUS, see *Curvus*. INCUSARE, see *Arguere*.
 INDAGARE, see *Quærere*. INDIGERE, see *Carere*.
 INDIGNARI, see *Succensere*. INDOLES, see *Ingenium*.
 INDULGERE, see *Concedere*. INDUSTRIA, see *Opera*.
 INEDIA, see *Fames*. INERTIA, see *Ignavia*.
 INFAMIA, see *Ignominia*. INFANS, see *Puer*.
 INFENSUS, INFESTUS, see *Adversarius*.

INFICETUS ; INFACETUS ; INCESTUS ; INCASTUS. 1. *Inficetus* involves positive blame, a tasteless and heavy fellow ; whereas *infacetus* only negative, a man not remarkable for wit. 2. In the same manner *incestus* denotes an incestuous person ; whereas *incastus* only an unchaste person. Sen. *Contr.* ii. 13. (ii. 83.)

INFIDELIS, INFIDUS, see *Fidus*. INFIMUS, see *IMUS*.
 INFITIARI, INFITIAS IRE, see *Negare*.

INFLAMMARE, see *Accendere*.

INFORTUNIUM ; CALAMITAS ; INFELICITAS ; MISERIA. *Infortunium* and *calamitas* denote a single misfortune ; *infortunium*, more as a vexations accident, like malheur, for example, the loss of a purse, receiving blows, etc. ; *calamitas* (from *κολούω*) a tragic accident, as the loss of a beloved person, of power, etc. ; whereas *infelicitas* and *miseria* denote an unfortunate state of considerable duration ; *infelicitas*, merely as the absence of success ; *miseria* (from *μνσαρός* ?) as an actual, pressing state of affliction.

INGENIUM ; NATURA ; INDOLES. *Ingenium* and *natura* denote the disposition, as far as it constitutes the immovable ground of human individuality, and is susceptible of no change ; *ingenium*, more with reference to the faculties of the mind, *natura* to the feelings of the heart ; whereas *indoles* denotes the disposition, as far as it constitutes only the beginning of individuality, and is susceptible of improvement. (vi. 172.)

INGLUVIES, see *Faux*. INGREDI, see *Inire* and *Ire*.

INGRUERE, see *Irruere*. INIMICITIA, see *Odium*.

INIMICUS, see *Adversarius*.

INIRE; INTRARE; INTROIRE; INGREDI. 1. Inire denotes almost always only a figurative entering, as to engage in any thing, for example, *inire pugnam, numerum*, etc.; whereas *intrare, introire, ingredi*, a literal entering; *intrare* is usually transitive, as to enter, and has an emphasis on the verbal part of the word; whereas *introire* is intransitive, as to step in, and has an emphasis on the adverbial part of the word. In the phrase *intrare curiam* one thinks more of the mere threshold, which is to be stepped over; in the phrase *introire* one thinks more of the four walls by which one is to be enclosed. 2. *Intrare* and *introire* suppose a space distinctly limited by walls, boundaries, marks; whereas *ingredi* supposes, generally, any limited space, for example, *viam, pontem, etc.* (iv. 521.)

INITIUM; PRINCIPIUM; PRIMORDIUM. 1. *Initium* denotes the beginning in an abstract sense, as the mere point from which a thing begins, in opp. to *exitus*. Cie. Rose. Com. 13, 39. Tuse. i. 38. Brut. 34. Sen. Ep. 9. N. Q. iii. 29; whereas *principium* denotes the beginning as a concrete notion, as that part of the whole which stands before the other parts in things, and goes before them in actions, in opp. to *extremum*. Cic. Cleunt. 4. Orat. 61, 204. Cæc. 15, 44. In *initium* the beginning is made only with reference to time; in *principium* the foundation also is laid with reference to space. The *initium* is pushed out of the way by that which follows; the *principium* serves as a basis for that which follows. The *initia philosophicæ* are the rudiments over which the scholar goes, and which are superseded by further studies; the *principia* are the fundamental principles, to which he must always recur. *Initio* usually means "at the beginning, but differently (or, not at all) afterwards;" whereas *principio* means from the very beginning, and so onwards. 2. *Principio*

mordium is a more solemn and comprehensive term than *principium*, and supposes a whole of great extent, the beginning of which is so far removed that one can distinguish a merely apparent beginning from the actual and primeval source and origin. (iii. 163.)

INJURIA, see *Contumelia*. INNOCENTIA, see *Virtus*.

INNUMERUS; INNUMERABILIS. *Innumerus* is a poetical and choice expression, like numberless, ἀνήπιδμος; *innumerabilis*, a prosaic and usual expression, like innumerable, ἀναριθμητος. (vi. 173.)

INOPIA, see *Paupertas*. INQUAM, see *Dicere*.

INQUILINUS, see *Incolere*.

INQUINARE, s. *Contaminare*. INSANUS, see *Amens*.

INSCENDERE, see *Scandere*. INSCIUS, see *Cognitio*.

INSIGNIS, see *Eminens*.

INSIMULARE, see *Arguere*.

INSOLENTIA, see *Superbia*. INSOMNIS, see *Vigil*.

INSOMNIUM, see *Somnus*. INSTIGARE, see *Incitare*.

INSTITUERE; INSTAURARE; RESTITUERE; RESTAURARE. *Instituere* means to establish a profane, *instaurare*, a sacred, or honorable, or generally important institution, such as sacrifices, sacred games, wars and battles. Hence is *instituere* itself a usual, *instaurare*, a solemn, select expression. In the same manner *restituere* is distinguished from *restaurare*. (iv. 300.)

INSTITUERE, see *Erudire*.

INSTRUCTUS, see *Præditus*.

INSUPER, see *Præterea*. INTEGER, see *Salvus*.

INTEGRARE, see *Iterum*.

INTELLIGERE; SENTIRE; COGNOSCERE. *Intelligere* denotes a rational discernment, by means of reflection and combination; *sentire*, a natural discernment, by means of the feelings, immediate images, or perceptions, whether of the senses or of the mind; lastly, *cognoscere* denotes an historical discernment, by means of the senses and of tradition. Sen. Ir. iii. 13. *Quidni gauderet, quod iram suam multi intelligerent*,

nemo sentiret? Cic. N. D. iii. 24. Quare autem in his vis deorum insit, tum intelligam quum cognovero. (vi. 175.)

INTERCAPEPO; INTERRUPTIO; INTERPELLATIO; INTERLOCUTIO. *Intercapepo* and *interruptio* are any interruption of another person's business; *intercapepo*, a quiet, often even a benevolent interruption; *interruptio*, a violent and turbulent interruption; whereas *interpellatio* and *interlocutio* are only the interruption of a speech by speaking between; the *interpellator* will nearly prevent the speaker from going on; the *interlocutor* will make himself also heard in the midst of another's speech. (vi. 176.)

INTERDICERE, see *Vetare*. INTERDIU, see *Dies*.

INTERDUM, see *Nonnunquam*.

INTEREA; INTERIM. *Interea* refers to a business of some duration, which takes place in a space of time, as in the mean time; *interim*, to a momentary business, as in the midst of this. They have the same relation to each other, as a point of time to a space of time. Cic. Quint. 6. *Hæc dum Romæ geruntur...* Quintius *interea* de agro detruditur; that is, gradually; comp. with Fam. x. 12. *Interim ad me venit Manutius noster*. Tac. Ann. xi. 32. *Non rumor interea, sed undique nuntii incedunt...* *Atque interim Ostiensem viam intrat*. (iv. 271.)

INTEREMTOR, see *Homicida*. INTERESSE, see *Adesse*.

INTERFECTOR, see *Homicida*.

INTERFICERE; PERIMERE; INTERIMERE; NECARE; OCCIDERE; JUGULARE; OBTRUNCARE; TRUCIDARE; PERCUTERE. *Interficere* and *perimere* are the most general expressions for putting to death, in whatever manner, and from whatever motive, *fame*, *veneno*, *suspendio*, *ferro*, *suppliciis*, *dolo*, like *κτείνειν*; but *interficere* as a usual, *perimere* as an old, forcible, poetical expression. *Interimere* involves the accessory notion of privacy, as to remove out

of the way; *ἀναιρεῖν*; necare, that of injustice, or, at least, cruelty, to murder, *φονεύειν*. Cic. Tusc. v. 20. Dionysius alterum jussit *interfici*, quia viam demonstravisset *interimendi* sui. Curt. ix. 7, 8. Boxum protinus placuit *interfici*; Biconem etiam per cruciatus *necari*. 2. Occidere, jugulare, trucidare, obtruncare, percutere, denote a sanguinary death-blow; occidere means by cutting down, especially the business of the soldier in honorable open battle; jugulare, by cutting the throat or neck, or rather by a skilfully-directed thrust into the collar-bone, especially the business of the bandit, after the pattern of the gladiator, like *σφάξαι*; obtruncare means to butcher, massacre, and cut to pieces, after the manner of the awkward murderer; trucidare, to slaughter as one would a steer, after the manner of the blood-thirsty miscreant, who, without meeting with resistance, plays the hero on the defenceless; percutere, to execute, as a mere mechanical act, after the manner of the headsman, or other executioner of a sentence of condemnation, or, at least, of a death-warrant. Senec. Contr. iii. 21. Nec dominum *occidit*, nec domino venenum dedit. Hor. Ep. i. 2. Ut *jugulent* hominem, surgunt de nocte latrones. Sallust. Fr. Cæteri vice pecorum *obtruncantur*; so that you may see a mangled mass of limbs, as in the heap of slain in a battle. Tac. Hist. . . . Juberet *interfici*; offerre se copora iræ; *trucidaret*. Cic. Cat. iv. 6. and Rosc. Am. 34. Cujus consilio *occisus* sit invenio; cujus manu *percussus* sit non invenio. (iii. 181.)

INTERITUS, see *Iues* and *Mors*.

INTERLOCUTIO, see *Intercapedo*.

INTERMITTERE; OMITTERE. Intermittere means merely to leave off for a time,—in tempus mittere cum spo consilioque resumendi; whereas omittere, to leave out altogether. Varro Fr. Studia tantum *intermittantur*, ne *omittantur*. (i. 3.)

INTERMORI, see *Mors*.

INTERPELLATIO, see *Intercapedo*.

INTERROGARE, see *Rogare*.

INTERRUPTIO, see *Intercapedo*.

INTESTINA, see *Caro*.

INTRARE, INTROIRE, see *Inire*.

INTUERI, see *Videre*. I NUNC, see *Agere*.

INVADERE, see *Irruere*. INVALETUDO, see *Æger*.

INVENIRE; REPERIRE; DEPREHENDERE; NANCISCI; ADIPISCI; CONSEQUI; ASSEQUI. *Invenire* denotes, as a general term, to find; *reperi*re and *deprehendere* suppose a previous concealment of the thing found, and an intention, and pains employed on the part of the finder; but the *reperiens* (from $\pi\epsilon\pi\alpha\rho\epsilon\pi\nu$) merely discovers what was concealed, and now lies before his eyes, like $\alpha\pi\epsilon\rho\pi\epsilon\pi\nu$; the *deprehendens*, what desired to hide itself, or to escape, and now is in his power. Tac. Ann. i. 74. *Perniciem aliis ac postremo sibi invenere*: comp. with xiv. 3. *Cædes quonam modo occularetur nemo reperit*. 2. *Invenire*, *reperi*re, *deprehendere*, imply a concealed object, which is discovered; whereas *nancisci*, *adipisci*, *assequi*, and *consequi*, only a distant object, which is reached; the *nanciscens* (from $\epsilon\nu\gamma\kappa\epsilon\sigma\tau\alpha\iota$) arrives at his object with or without trouble, sometimes even against his wish, as to light upon; the *adipiscens* (from *potiri*) only by exertion, as to achieve; the *consequens* arrives at the object of his wish with or without assistance; the *assequens*, at the object of his endeavors, by means of exertion. Suet. Tib. 10. *Titus ad primam statim mansionem febrim nactus*: comp. with Dom. 15. *Nero in adipiscenda morte manu Epaphroditii adjutus est*. Cic. Att. x. 12. *Nactus Curionem omnia me consecutum putavi*. Rose. Com. 4. *Ut neque nihil neque tantum quantum postulavimus consequamur*. In Cic. Mil. 11. *Nihil dico quid resp. consecuta sit, nihil quod vos, nihil quod omnes boni*; namely, by the death of Clodius, to which certainly nobody but Milo had contributed; *assecuta sit* could not be substituted; and, on the other

hand, in Sen. Brev. 17. Operose *assequuntur* quæ volunt, anxi tenent quæ *assecuti* sunt; the word *consequuntur* would be too weak. Cic. Fam. i. 7, 10. Omnia quæ ne per populum quidem sine seditione *assequi* arbitrabantur, per senatum *consecuti* sunt (iii. 142.)

INVERTERE, see *Vertere*.

INVESTIGARE, s. *Quærere*.

INVICEM, see *Vicissim*.

INVIDIA; LIVOR; INVIDENTIA; MALIGNITAS; OBTRECTATIO; DETRECTATIO. *Invidia* denotes looking askance, as a sign that a man grudges something to another, from moral or immoral motives, not *necessarily*, though especially, from self-love, like *ὑποψία*; whereas *livor* (from *χλεύη*, or *χλοιά*), denotes the self-tormenting envy, which poisons the whole soul, and deprives the body itself of its fresh healthy color. 2. *Invidia* is the usual term for envy, whether active, as that which a man harbors, or passive, as a state in which a man stands; whereas *invidentia* is a new term of Cicero's for the envy which a man harbors. 3. *Invidia* and *livor* denote envy as a temporary state, whereas *malignitas* as an habitual quality and disposition, in opp. to goodness of heart. The *invidus* and *lividus* grudge particular persons particular advantages, in particular cases; but the *malignus* wishes well to nobody but himself. 4. *Invidia*, *livor*, *malignitas*, denote a feeling and state of mind, whereas *obrectatio* denotes an action, or manner of acting, proceeding from this feeling, inasmuch as it seeks to injure the envied person by dishonorable means, namely, detraction. *Obrectatio* can scarcely be conceived as existing without *invidia*, but *invidia* may without *obrectatio*, if the envious person is too cowardly to enter into conflict with the envied. 5. *Obrectatio* supposes a rival, and has its origin in jealousy; whereas *detrectatio* only an enemy in general, and proceeds principally from antipathy. (iii. 65.)

INVIDIA, see *Odium*.

JOCUS, see *Ludus*.

IRASCI, see *Succensere*

IRE; MEARE; GRADIRI; INGREDI; INCEDERE; VADERE. 1. I re and meare denote to go, in the most general sense, as motion from one place to another; i re especially applies to persons, in consequence of an act of the will, like *lēvai*; but meare (from *ἀμεύω*) especially to beasts, ships, rivers, stars, as mere mechanical motion, in which reason has no share, like *φοιτᾶν*; whereas gradiri and ingredi, incedere and vadere, with particular accessory notions in regard to the manner of going; gradiri and ingredi, in a quiet manner, and with a regular measured step, in opp. to *serpere*, *currere*, *stare*; Cic. N. D. ii. 47. Att. ii. 23, like *βαδίζειν*; incedere, in a proud manner, and with a graceful measured step, as in a procession and march, in opp. to *ambulare*; Sen. N. Q. vii. 31, like *ἐμβαίνειν*; and vadere (*ἐλθεῖν*?) with alacrity and a quick step, as in travelling, and in attacking the enemy, in opp. to repere? like *χωρεῖν*; Thuc. v. 70. 2. Ingressus means going in general; incessus a manner of going peculiar to the individual, and by which he is known as well as by his physiognomy. Ingressus is purely physical; incessus is moral and characteristic. (iv. 53.)

IRRIDERE, see *Ridere*.

IRRITARE, see *Incitare* and *Lacessere*.

IRRITUS, see *Frustra*.

IRRUERE; IRRUMPERE; INGRUERE; INVADERE. I rr u e r e (*εἰσρεύσαται*) means to rush on hastily and inconsiderately; irrum p e r e, to force one's way with violence; in gru e r e (ingravare) to press on with threats and importunity; in vader e, to fall upon with boldness, and without regard to consequences. (vi., 180.)

ITER; VIA; TRAMES; SEMITA; CALLIS. 1. Iter and meatus denote the progress which a person makes, the going, the journey, in an abstract sense;

iter, that which a rational being makes; meatus, that which a being void of reason and of will makes; via, the path on which a person goes, in a concrete sense. Hor. Od. iii. 2, 22. *Virtus negata tentat iter via.* Cic. Att. v. 14. *Iter conficiebamus aestuosa et pulverulenta via.* 2. Iter in a concrete sense, denotes a way which leads directly to a particular point, whether beaten and trodden, or not, like *κέλευθος*; whereas via (from the old word *veha*, way), a way, which, if not beaten, is the ordinary and usual way, like *όδος*. Cæs. B. G. vi. 27, means by *viarum atque itinerum duces*, the guides, who partly point out the frequented roads and paths, partly give information as to where they lead out. 3. Via and iter may be narrow or wide; whereas, trames, callis, and semita, denote only a narrow way or path; trames (*τρῆμα*) a by-road in a plain and town, by which one may arrive, partly in a shorter time, partly without being so much observed as in the open road, to a given point; semita (from *secare*, *segmen*), a foot-path, which often runs by the side of the high-road, like *οἶμος*; callis (from *κέλευθος*) a path over a mountain or through a wood, which is scarcely passable except for cattle, like *ἀτραπός*. Plaut. Cas. iii. 5, 42. De via in *semitam* degredi; and Liv. xliv. 43. Cic. Phil. xiii. 9, 19. *Egressus est non viis, sed tramitibus paludatus;* and Rull. ii. 35. Virg. Aen. ix. 383. *Rara per occultos lucebat semita calles;* and Curt. vii. 11, 2. (iv. 64.)

ITER FACERE, see *Proficisci*.

ITERUM; RURSUS; DENUO; DE INTEGRO; REPETERE; INTEGRARE. 1. Iterum (*ἔτερον*) means, like *δεύτερον*, a second time; rursum or rursus, (revorsus) like *αὖθις* and *πάλιν*, again, once more; denuo (de novo) like *νεόθεν*, anew; de integrō, like *αὖθις ἐξ ὑπαρχῆς*, quite afresh. Justin. xxi. 4, 6. *Hoc consilio præventus iterum servitia concitat, statutaque rursus cædium die, quum denuo se proditum videret.* 2. In

the same manner pugnam iterare, *Liv.* vi. 32, means to join battle a second time; pugnam reppertere, x. 36, to repeat the battle; pugnam renovare, *Cæs. B. G.* iii. 20, to renew the battle; and pugnam integrare, *Liv.* vii. 7, to begin the battle again quite from the beginning. Aut. *Herenn.* ii. 3, 47. *Enumeratio est per quam colligimus et communemus quibus de rebus verba fecerimus, breviter, ut renovetur, non redintegretur oratio.* (i. 184.)

JUBERE; **IMPERARE**; **PRÆCIPERE**; **MANDARE**. *Jubere* (from *ιότης*) means to bid, merely in consequence of one's own wish and will, in opp. to *vetare*, like *κελεύειν*; *imperare*, to command, by virtue of a military supreme authority, like *ἄρχειν*; *præcipere* to enjoin, by virtue of an authority as a teacher, etc., something like *ἐντέλλεσθαι*; *mandare* (from *μήδομαι*) to charge, in consequence of thorough confidence in a person, like *ἐφίεσθαι*.

JUCUNDUS, see *Gratus*. **JUGULARE**, see *Interficere*.

JUGUM, see *Mons*. **JUMENTUM**, see *Pecus*.

JURGIUM, see *Disceptatio*.

JUSJURANDUM; **JURAMENTUM**; **SACRAMENTUM**. *Jusjurandum*, and the later word *juramentum*, denote a civil oath, by which a man confirms or promises something; *sacramentum* denotes a military oath, by which the soldier solemnly pledges and binds himself not to forsake his standard. *Liv.* xxii. 38. *Milites tunc quod nunquam antea factum erat, jurejurando a tribunis militum adacti jussu consulum conventuros neque injussu abituros*; nam ad eam diem nihil *præter sacramentum fuerat*. And *xxxv.* 19. (vi. 183.)

JUVARE, see *Auxilium*.

JUVENIS, see *Puer*.

JUVENTA; **JUVENTUS**; **JUVENTAS**; **JUVENALIS**; **JUVENILIS**. 1. *Juventa* (from *ζέω*, *ζόη*), is the season of youth; *juventus*, a collection of young men; *Juventas*, the goddess of youth. 2. *Juvinalis* denotes youthful, either indifferently, as that which be-

longs to young people, or with praise, in opp. to the weakness of old age; whereas *juvenilis* denotes youthful, with the accessory moral notion of what is in conformity with the character of young people, mostly with blame, in opp. to the maturity of age. (v. 46.)

L.

LABARE; TITUBARE; VACILLARE; NUTARE. *Labare* (the ancient Gothic word, *slipan*, from $\lambda\omega\phi\hat{\alpha}v$), denotes tottering, with reference to the whole body, which rests on no firm basis; *titubare* (from $\tau\alpha\phi\epsilon\hat{\iota}v$ $\tau\upsilon\phi\lambda\hat{\o}s$), with reference to the feet, which refuse their service, and stagger; *vacillare* ($\hat{\eta}ka$) with reference to the upper part of the body, which wants its upright, steady, secure position; lastly, *nutare* (from $\nu\epsilon\hat{\nu}e\iota v$) with reference to the head, which seems ready to fall off. The *titubans* threatens to sink to the ground; the *vacillans*, to fall over. *Titubatio* betrays bodily weakness; *vacillatio*, want of external dignity, and a steady carriage. (iii. 62.)

LABES, see *Vitium*.

LABI; CADERE. *Labī* (from $\lambda\epsilon\iota\beta\omega$) means to fall, with reference to the point from which, and to the space through which, any one glides or sinks down, like $\delta\lambda\iota\sigma\theta\epsilon\hat{\iota}v$; whereas *cadere* means to fall, with reference to the point which a man reaches by his fall, as to come to the ground, like $\pi\epsilon\sigma\epsilon\hat{\iota}v$. *Virg. Aen. vi. 310.* *Lapsa cadunt folia.* *Cic. Brut. 49.* *Quibus vitiis labatur aut cadat orator.* (i. 128.)

LABOR; MOLESTIA; ÆRUMNA. 1. *Labōr* is the toil which requires strength and causes weariness, like $\pi\acute{o}v\acute{o}s$; *molestia* (from $\mu\acute{o}lv\acute{s}$, $\mu\acute{a}l\acute{e}r\acute{o}s$,) the trouble which, by its greatness or unseasonableness, dispirits, like $\chi\acute{a}l\acute{e}\pi\acute{t}\eta\acute{s}$; *ærumna* ($a\acute{i}\rho\mu\acute{e}v\eta$) the hardship that almost exceeds human strength, and bows down even the hero, like $\tau\acute{a}\lambda\acute{a}\pi\acute{w}\rho\acute{a}$; an antiquated, half

poetical expression, in Cic. Fin. ii. 35, and Quintil. viii. 3, 26.. Cic. Fin. v. 32. Ut ubi virtus sit resque magna et summe laudabiles virtute res gestae, ibi esse miseria et *œrumna* non possit, tamen *labor* possit, possit *molestia*. (iv. 422.) 2. *Laborare* denotes, as an intransitive verb, to be in a state of trouble and toil ; but *elaborare*, as a transitive verb, to produce something by trouble and toil. (i. 116.)

LABOR, see *Opera*.

LACERARE ; **LANIARE**. *Lacerare* (from $\lambda\alpha\kappa\iota\varsigma$) denotes to tear by mere force, which may be done by the hands, claws, teeth ; whereas *laniare* denotes the effect of a *cutting* instrument, under which *teeth* and *claws* may be included. Appul. Met. iv. p. 84. Moribus *laceratus*, ferroque *laniatus*. Liv. xxii. 51. (v. 176.)

LACERTUS, see *Ulna*.

LACESSERE ; **IRRITARE** ; **SOLLICITARE**. 1. *Lacessere* ($\lambda\alpha\kappa\iota\zeta\epsilon\iota\varsigma$) means to excite the reason and will of another to resistance ; *irritare* ($\alpha\nu\pi\epsilon\theta\iota\zeta\omega$) to provoke his feelings or passions to anger. Cic. Mil. 31. Ut vi *irritare* ferroque *lacessere* fortissimum virum auderet. 2. *Lacessere* means to excite, when a man in a coarse manner disturbs the peace of another ; *solllicitare*, when a man disturbs the quiet of another in a refined manner. (v. 176.)

LACRIMARE ; **PLORARE** ; **FLERE** ; **LAMENTARI** ; **EJULARE** ; **DEFLERE** ; **DEPLORARE**. 1. *Lacrimare* (from $\delta\alpha\kappa\rho\nu$) denotes the physical consequence of a certain emotion of the mind, whether joyful or sorrowful, like $\delta\alpha\kappa\rho\nu\epsilon\iota\varsigma$, to shed tears ; whereas *plorare* (from *pluere*) denotes a passionate expression of grief, like $\vartheta\rho\eta\nu\epsilon\iota\varsigma$, to wail and cry. Between the two stands *flere* ($\phi\lambda\epsilon\omega$) in opp. to *ridere*, partaking of the passionless feeling denoted by *lacrimare*, and of the feeling of grief denoted by *plorare*, like $\kappa\lambda\alpha\iota\epsilon\iota\varsigma$, to weep. Sen. Ep. 63. Nec sicci sint oculi amisso amico, nec fluant ; *lacrimandum* est, non *plorandum*. 2. *Lamentari* and

ejulare denote a higher degree of *ploratus*; but lamentatio (from *κλαῦμα*?) is, like *κωκύειν*, a longer continued wailing; ejulare (from *εἴλα*) a wailing interrupted by cries and sobs, like *δλολύζειν*. 3. Plorare and flere are intransitive verbs, as to weep; deplorare and deflere transitive, as to deplore.

LACUNA; LACUS; STAGNUM; PALUS; ULIGO; LAMA; LUSTRUM. Lacuna denotes, in poetical language, any standing water, from a sea to a pool; lacus and stagnum are collections of standing water kept sound and fresh by their own springs, or by ebbing and flowing; lacus (liquere) is large enough to bring to mind the image of the open sea, in opp. to the main sea, like *λιμνη*; stagnum, like a pond, not so large as to resemble a lake, in opp. to a stream, like *τέναντος*; whereas palus and uligo are collections of standing water corrupted and grown foul; palus (*πλυδᾶν*) is, like a marsh, a district covered with a surface of foul water, like *ελος*; uligo (from *όλός*) like a moor, a district soaked through with foul water. The palus appears as a mass of water made thick by mud and bog-earth, in which a person may be drowned; uligo only as ground thoroughly soaked with water, in which a man may sink down. Lastly, lamae and lustra denote standing waters of small extent; lama, a mere dirty and filthy puddle on a high road; lustra, an ill-smelling and noisome quagmire in woods, etc. (v. 30.)

LÆDERE; VIOLARE; OFFENDERE. Lædere denotes a physical injury, as to hurt; violare, an injury to a person's rights, as to offer violence; offendere (from *πένθος*) an injury to a person's feelings, as to affront. Lædere refers to whatever object is capable of receiving injury; violare, to one that has a just claim to protection; offendere, to a rational and feeling being. Cic. Off. i. 28, 99. *Justitiæ partes sunt non violare homines, verecundiæ non offendere.*

Fin. iii. 11. Sen. Ir. iii. 18. Pleraque eorum propter quæ irascimur offendunt nos magis quam lœdunt. Const. 4. Contumelia tantum delicatis gravis est, quan non lœduntur, sed offenduntur. Ovid, Am. iii. 3, 31. Formosa superi metuunt offendere læsi. (iii. 138.)

LÆTARI, see *Gaudere*.

LÆVIS; GLABER; FRICARE; TERERE. 1. Lævis, levis, ($\lambdaεῖος$) means smooth, in opp. to rough and rugged, and gives a pleasant impression of elegance; whereas glaber ($\gammaλαφυρός$) in opp. to rough, covered with hair, and grown up, and gives an unpleasant impression of deficiency. 2. Fricare means to rub, and thereby make smooth, like $\psiίχειν$; whereas terere ($\tauείρειν$) means to rub, and thereby make less, like $\tauρίβειν$.

LÆVUS, see *Sinister*.

LAMA, see *Lacuna*.

LAMBERE; LINGERE. Lambere means to lick, inasmuch as one uses the tongue, like the hand, as an instrument to take hold of, or to touch anything, whether eatable, and possessing a taste, or not; lingere ($\lambdaείχειν$) when one uses the tongue as the organ of the sense of taste, in order to ascertain the flavor of any thing. Plin. H. N. xxxv. 7. Canem ex ære vulnus suum lambentem; compare with xxxi. 4. Pecoribus saldatur lingendus. (v. 152.)

LAMENTARI, see *Lacrima*:

LANCEA, see *Missile*.

LANIARE, see *Lacerare*.

LANIENA; Macellum. Laniena is the butcher's stall, where the *lanius* sells slaughtered and ready-jointed meat; macellum, the market in which the *macellarius* sells all sorts of meat, including poultry and fish.

LAPIS, see *Saxum*.

LAQUEUS; FUNIS; RESTIS. 1. Laqueus (from $\lambdaιξαι$) is the noose at the end of a rope; whereas funis and restis mean the rope itself; funis, a thicker

rope, which is meant more for drawing and pulling, and on that account must have a proper length, like $\sigma\chiο̄νος$; restis, a thinner rope, which serves more for fastening and hanging up, and therefore may be short, like $\sigmaπάρτη$. The trace by which the *equus funalis* is attached; the rope on which the *funambulus* balances himself; the tow which draws the boat to the ship, are never rendered in prose by *restis*; whereas the rope with which the self-murderer hangs himself, or the slave is whipped, or the garment girded, is seldom rendered by *funis*, unless the poet gives the preference to the last word as a more elevated term. (v. 36.) 2. Rudentes are the sail ropes; retinacula, and oræ, the cables or anchor-ropes; retinacula, as a more general and popular term; oræ, or as, solvere, as more technical expressions in nautical language.

LARGITIO, see *Donum*.

LARGUS; BENIGNUS; LIBERALIS; MUNIFICUS. *Largus* means any one who makes a rich present, to whom ever he makes it, and from whatever motive, in opp. to *parcus*. *Ter. Heaut.* iii. 1, 31; whereas *benignus*, *liberalis*, and *munificus*, denote virtuous qualities in the giver. The *benignus* follows a pure impulse of humanity, love towards his fellow men; the *liberalis*, a noble pride, or feeling of self-respect; the *munificus*, a princely feeling, or, at any rate, a feeling of laudable ambition. *Benignitas* gives richly, because it has no wish to possess and enjoy alone, like goodness; *liberalitas* gives as much as, and not less than, a man of noble sentiment believes suitable to his own rank and to another's merits, without scrupulous mercantile calculation, like a gentlemanly spirit; *munificentia* gives rather too much than too little, from the pleasure of making people happy, and causing an agreeable surprise, like generosity. (iv. 146.)

LARVA; PERSONA. *Larva* (from lar?) is a caricatured, frightful mask; *persona* ($\pi\alphaρισ\hat{\omega}ν$) an ingeniously formed, characteristic mask.

LASCIVUS, see *Petulans*.

LASSUS, see *Fatigatus*.

LATEBRA; LATIBULUM. Latebra is a retired or obscure place, where a man can conveniently remain concealed; latibulum, a lurking-hole, into which a man must creep like a beast. (vi. 189.)

LATRARE; GANNIRE; BAUBARI. Latrare means the hostile bark of a great dog, and, figuratively, to wrangle, like *ἱλακτεῖν*; whereas gannire, the harmless bark of a little dog, and, figuratively, to chatter, like *κνυξάσθαι*; lastly, baubari, the whining and howling of a dog, like *βαύεζειν*. Lucret. v. 1064—1070.

LATRO, see *Præda*.

LATUS, see *Coxa*.

LECTUS, see *Cubile*.

LEGARE, see *Mittere*.

LEMBUS, see *Navigium*.

LEMURES, see *Spectrum*.

LENIS, see *Mitis*.

LENTUS, see *Tardus*.

LEPIDUS; FACETUS; FESTIVUS; SALSUS; DICAX; CAVILLATOR. Lepos facetiæ, and festivitas, denote the harmless wit, which, like humor, is only opposed to seriousness, and is the attribute of a benevolent mind; lepos (from *λέπω*, *λεπτός*,) the lightest wit, in opp. to dull gravity; festivitas (from *σπαθᾶν*) the more cheerful sort of wit, in opp. to gloomy seriousness; facetiæ, the jocund wit, in opp. to sober seriousness; whereas sales, dicacitas, and cavillatio, denote the more pungent wit, which is a sign of an acute intellect; sales (ἀλεσ) the piquant wit, in opp. to what is flat and trivial, which aims at a point, whether others may be pleasantly or painfully affected by it; dicacitas (from *δακεῖν*) the satirical wit, which is exercised at the cost of others, yet so that the jest is still the principal aim,— the pain inflicted, only an accidental adjunct; cavillatio, the scoffing wit, in which the mortification of others is the principal aim, the jest only a means and unimportant form. Cic. Orat. 30. Demosthenes non tam *dicax* fuit, quam *facetus*. Est autem illud acrioris ingenii, hoc majoris artis. (v. 21).

LETUM, see *Mors.*

LIBARE, see *Sapor.*

LIBERALIS, see *Largus.*

LIBERTUS; LIBERTINUS. *Libertus* means the freed-man, with reference to his master, in opp. to *servus*; Cic. Mil. 33. Sext. 35. Tac. G. 25. Suet Cæs. 75; *libertinus*, with reference to his rank, in opp. to *civis* and *ingenuus*. Liv. x. 21. xli. 8. Suet. Cl. 54. Senec. Contr. iii. 21. Quærendus mihi gener erat aliquis *libertinus*; quid ergo? alieno potius *liberto*? Cic. Verr. i. 47. Trebonius fecit heredem *libertum* suum . . . Equiti Romano *libertinus* homo fit heres. Suet. Cl. 25. Tac. H. iii. 58. (vi. 194.)

LIBIDO, see *Cupido.*

LIBRA; PONDO. *Libra pondo* is the full expression, literally a balance in weight, that is, a scale, filled so as to balance a pound; *libra* ($\lambda\epsilon\iota\sigma$) is a less definite expression, inasmuch as leaving out the *pondus*, makes it doubtful whether the balance itself be not understood; *pondus* is an elliptical expression, in which the principal notion, weight, is expressed, and the accessory notion left out; the scale that is filled must balance the definite weight. In a similar manner *operæ pretium est*, is distinguished from *operæ est*, and from *pretium est*. (vi. 195.)

LIBRARE; VIBRARE. *Librare hastam* (from $\lambda\epsilon\iota\sigma$) means to raise the spear in a horizontal direction, in order to hurl it with greater force, and with a surer aim; *vibrare* ($\nu\phi\eta$) to brandish it backwards and forwards, or up and down, that is, either in a horizontal or perpendicular direction, in order to testify an eager desire for the combat. (v. 196.)

LIBURNA, see *Navigium*. LICET, see *Concessum est*.

LIGARE; VIERE; VINCIRE; NECTERE; OBLIGARE; OBSTRINGERE; DEVINCIRE. 1. *Ligare* and *viere* denote to bind, in order to prevent things falling asunder, synonymously with *copulare*, like $\delta\epsilon\epsilon\iota\sigma$; whereas *vincire* and *nectere* mean to fetter, in order to

LEVIS, see *Lævis.*

LIBENTER, see *Sponte.*

LIBERALITAS, see *Donum.*

hinder free movement, synonymously with *coercere*, like $\delta\epsilon\sigma\mu\epsilon\nu\epsilon\nu$. 2. *Ligare* is the general, *viere* ($\delta\chi\epsilon\iota\nu$) the technical expression for binding fast, etc. 3. *Obligare* means to oblige by acts of kindness; *obstrin gere*, to oblige by benefits; *devincire*, to rivet to one's self by a lasting intimate connection. The *obligatus* feels himself bound by the conventional duties of social life; the *obstrictus*, by the duties of morality or religion; the *devinctus*, by the duties of piety. (iv. 282.)

LIMA; SCOBINA. Lima is a tool for filing smooth; scobina, for filing off. (vi. 197.)

LIMES, see *Finis.*

LIMUS, see *Lutum*.

LINGERE, see *Lambere*.

LINGUA; SERMO. *Lingua* denotes the speech of any, even the most uncultivated people, *gens* or *natio*, in as far as they possess proper words to express their notions; whereas *sermo*, only the speech of a cultivated people, *populus*, in as far as it is adapted for the expression of connected thoughts. *Lingua* is, like the tongue, born with us, and refers more to the mere gift of speech; *sermo* requires voluntary activity, and involves the rules of grammar and of style. Cic. Fin. i. 3, 10. Sæpe disserui Latinam *linguam* non modo non inopem, sed locupletiorem etiam esse quam Græcam: comp. with Off. i. 31. *Sermone* debemus uti eo, qui notus est nobis. (iv. 22.)

LINTER, see *Navigium*.

LIQUERE, see *Fluere* and *Constare*.

LIRA, see *Porca*.

LITERA; ELEMENTUM. Litera is a letter, as the most indivisible part of writing, like *γράμμα*; elementum (*ἀλημα*) as the most indivisible part of language or of knowledge in general, like *στοιχεῖον*. (iii. 210.)

LITERÆ; EPISTOLA; CODICILLI. Literæ is the most general expression for a letter; epistola is one directed to a distant friend, and sent by a messenger;

codicilli, an address to one within the same walls, as a note. Sen. Ep. 55. Adeo tecum sum ut dubitem an incipiam non *epistolas* sed *codicillos* tibi scribere. Cic. Fam. vi. 18. Simul accepi a Seleuco tuo *literas*; statim quæsivi e Balbo per *codicillos* quid esset in lege. (vi. 198.)

LITERÆ; ARTES; DOCTRINÆ; DISCIPLINÆ. Literæ and artes denote the sciences as the general objects of scientific education; literæ, in a narrower sense, only as literature, or the sciences so far as they are laid down in books, and, together with other branches of knowledge, enrich the mind, and are the means of sharpening the understanding and forming the taste; artes (*ἀρεταῖ?*) in the widest sense, so far as the knowledge of them immediately attests intellectual cultivation, and readiness in the practical application of the sciences; whereas doctrinæ and disciplinæ denote particular parts of the general objects of knowledge formed into systems; doctrinæ, more the speculative and abstract parts of philosophical and learned education; disciplinæ, more the practical parts, that are conducive to the purposes of life. (v. 269.)

LITIGATIO, see *Disceptatio*. LITUS, see *Ripa*.

LIVOR, see *Invidia*. LOCUPLES, see *Divitiae*.

LOCUS; TRACTUS; REGIO; PLAGA. Locus (*λόχος*) denotes a space, as a single point, like *tóπος*; tractus (from trahere) as a line, with the notion of extension to a distance, as a tract of country, something like *κλίμα*; regio (from *ρῆχος*, *ὅρχος*,) as a circle, with the included notion of the environs, like the surrounding country, *χῶρος*; plaga (*πλάξ*) principally as a surface or plain.

LONGÆVUS, see *Vetus*.

LONGE, see *Procul*.

LOQUAX, see *Garrire*.

LOQUI, see *Fari*.

LUCERE; FULGERE; SPLENDERE; NITERE; RENDERE; CORUSCARE; MICARE; RADIARE. 1. Lucere, fulgere, splendere, nitere, denote a steady and continued brightness; fulgere (*φλογεῖν*) through

a glaring light, or a dazzling fiery color, like $\phi\lambda\acute{e}gy\omega$; *lucere* (from $\lambda\epsilon\nu\kappa\acute{o}\delta$) through a beneficial light, and a soft fiery color, like $\phi\alpha\acute{e}\nu\omega$, $\phi\acute{e}\gamma\gamma\omega$; *splendere* (from $\phi\acute{a}\lambda\alpha\nu\theta\delta\acute{o}\delta$) as the consequence of a clear and pure light, in opp. to *sordere*; Cic. *Sext.* 28. *Sen. Ep. 5.* *Martial, Ep. ii. 36.* *Tac. A. i. 84.* *Suet. Aug. 35*; like $\lambda\acute{a}\mu\pi\omega$; *nitere* (from $\nu\acute{e}\zeta\omega$) as the consequence of humidity, oiling or washing, to glisten, in opp. to *squalere*. Cic. *Fin. iv. 3.* *Orat. 32.* *Sen. Q. N. i. 17.* *Quintil. ii. 5, 23*; like $\sigma\tau\acute{e}\lambda\beta\omega$. 2. Whereas *coruscare*, *micare*, *radiare*, mean an unsteady, tremulous light; *coruscare* (from $\kappa\alpha\rho\acute{u}\sigma\sigma\omega$) to shine like forked lightning; *micare*, to sparkle, like metal placed in the sun; *radiare*, to beam, like the shooting rays of the sun. Cic. *Cat. ii. 3.* qui *nitent* unguentis, qui *fulgent* purpura. *Auct. ad Herenn. iv. 33.* *Tantus erat in armis splendor*, ut solis *fulgor* obscurior videretur. Plin. *H. N. xxxvii. 2.* *Splendor* murrhinis sine viribus: *nitorque* verius quam *splendor*; for *splendor* denotes brightness, with regard to its intensity; *nitor*, with regard to its beauty. *Auct. ad Herenn. iv. 50.* *Gemmæ nitore et auri splendore*: hence, figuratively, *splendor* denotes pomp; *nitor*, only neatness. (ii. 76.)

LUCERNA, see *Candela*.

LUCRUM; EMOLUMENTUM; QUÆSTUS; COMPENDIUM. *Lucrum* and *emolumentum* denote gain, in any condition of life; *lucrum* (from *lucar*, *locare*,) gain deserved and earned by one's self, in opp. to *damnum*; Cic. *Fin. v. 30*, etc.; like $\kappa\acute{e}\rho\delta\omega$; *emolumentum* (from *molere*) gain falling to one's share without any exertion of one's own, in opp. to *detrimentum*; Cic. *Fin. i. 16*, like $\acute{\omega}\phi\acute{e}\lambda\eta\mu\alpha$; whereas *quæstus* and *compendium* denote gain in the course of trade; *quæstus*, rather the steadily continued gains of a regular occupation, *earnings*, in opp. to *sumptus*; Cic. *Parad. vi. 3.* *Hor. Sat. i. 2. 19*, like $\chi\rho\eta\mu\alpha\tau\iota\sigma\mu\acute{o}\delta$; *compendium*, more a single gain of considerable amount, in opp. to *dispendium*. (v. 257.)

LUCTUS, see *Dolor*.

LUCULENTUS; ILLISTRIS. *Luculentus* means, what may be seen, and need not shun the light, synonymously with *probabilis*; whereas *illistris* (from $\lambda\epsilon\nu\sigma\sigma\omega$) what makes itself seen, attracts the eye, and spreads its rays, synonymously with *excellens*. Hence *luculentus* never implies emphatic praise. Cic. Off. iii. 14, 60. Hoc quidem satis *luculente*, that is, it is probable enough. And Fin. ii. 5, 15. Cum Graece ut videor *luculenter* sciam, without presumption; just like, sic satis. (ii. 84.)

LUCUS, see *Silva*.

LUDIO, see *Actor*.

LUDUS; SCHOLA. *Ludus* is a lower school for boys, who are compelled to learn; *schola*, a higher school for youths and men, who wish to learn. *Ludus* supposes *discipulos*, *ludi-magistrum*, and school-discipline; *schola* supposes *audatores*, *doctorem*, and academical regulations. (vi. 203.)

LUDUS; LUSUS; LUDICRUM; JOCUS. 1. *Ludus* (from $\lambda\omega\delta\omega\sigma\omega$) denotes play in an objective sense, inasmuch as it is at hand for a man's entertainment; whereas *lusus*, in a subjective sense, inasmuch as a man carries it on and produces it himself; further, *ludus* denotes play, as a means of recreation, in opp. to exertion; *lusus*, as a childish, useless pastime, in opp. to real business. Plin. Ep. ix. 33. 3. *Pueri quos otium ludusque sollicitat*: comp. with ix. 25. *Lusus et ineptias nostras legis*. Or, Cic. Flacc. 5, 12. Graeci quibus *jurandum jocus est*, *testimonium ludus*; that is, to whom it is a mere trifle to bear false witness; compare with Sen. Contr. i. 2. *Piratas . . . quibus omne fas nefasque lusus est*; that is, to whom the distinction between right and wrong is a mere sporting with words. 2. The plur. *ludi* assumes the special meaning of public spectacles, and in this sense has a singular peculiar to itself in the word *ludicrum*. 3. *Ludus* and *lusus* have more a negative character, as mere pastimes and amusements, as a guard against ennui; whereas *jocus* more a posi-

tive character, as an utterance of humor and wit. The *ludens* wishes merely to be free from exertion, to do nothing serious, and to amuse himself; the *jocans* will be as active at the command of mirth, as others at the command of seriousness. (ii. 33.)

LUES; CONTAGIUM; PESTILENTIA; PESTIS; PERNICIES; EXITIUM; INTERITUS; EXITUS. 1. *Lues* (from *λοιμός*) denotes epidemic disease, as proceeding from an impure morbid matter; *contagium* (from *contin gere?* or *κατατήκειν?*) as contagious; *pestilentia*, as a disease reigning in the land, and especially as a pestilence. *Sall. Cat.* 10. *Post ubi contagia quasi pestilentia invasit.* *Plin. H. N.* xxiii. 28. *Laurus folia pestilentiae contagia prohibent.* *Lucan.* vi. 86. *Fluidæ contagia pestis.* 2. *Pestis* is used for pestilence itself only by the poets; otherwise it denotes, like *exitium* and *pernicies* (from *necare*), that which destroys in general, without reference to disease; but *pestis* is, according to rule, used as a concrete, *exitium* and *pernicies* as abstract terms. *Sen. N. Q.* iii. pr. *Philippi aut Alexandri . . . qui exitio gentium clari non minores fuere pestes mortalium quam inundatio.* 3. *Pernicies* has an active meaning, and denotes the destruction of a living being by murder; whereas *exitium* has a passive meaning, and denotes the destruction even of lifeless objects by annihilation; lastly, *interitus* has, like *exitus*, a neutral meaning, the destruction of living or lifeless objects by decay. *Tac. Ann.* xiv. 65. *Poppæa non nisi in perniciem uxoris nupta; postremo crimen omni exitio gravius:* and ii. 68. *Cic. Cat.* iv. 3. *Cum de pernicie populi Romani, exitio hujus urbis cogitarit.* *Rull.* ii. 4, 10. *Extremi exitiorum exitus.* 4. *Exitium* is a violent, *exitus* a natural end. *Cic. Rull.* ii. 4, 10. *Qui civitatum afflictarum perditis jam rebus extremi exitiorum solent esse exitus,* is, as it were, the last breath of a state that is being destroyed; like *Verr.* v. 6, 12. *Exitus exitiales.* (ii. 62. iii. 176.)

LUMEN; LUX. *Lumen* (*λευσσόμενον*) is a lumi-

nous body, like *φέγγος*; *lux* (*λευκή*) a streaming mass of light, like *φάος*. Cic. Fin. iii. 14, 45. Ut obscuratur et offunditur *luce* solis *lumen* lucernæ. Curt. viii. 2, 21. Sed aditus specus accipit *lucem*; interiora nisi allato *lumine* obscura sunt. Cic. Acad. iv. 8, 28. Si. ista vera sunt, ratio omnis tollitur quasi quædam *lux* *lumenque* *vitæ*; that is, reason alone is in itself bright and light, and at the same time spreads brightness and light over life. Also, in a figurative sense, *lumen* denotes distinction, *lux* only clearness. Cicero (Man. 5.) calls Corinth, Græciæ totius *lumen*, but Rome (Catil. iv. 6.) *Lucem* orbis terrarum; Corinth is compared to a glimmering point of light; Rome is distinguished as that city in comparison with which all other cities lie in darkness. (ii. 66.)

LURIDUS, see *Luteus*.

LUSTRUM, see *Laeuna*.

LUSUS, see *Ludus*.

LUTEUS; GILVUS; HELVUS; FLAVUS; LURIDUS. *Luteus* (from *λωτός*) denotes a decided yellow, as the yolk of an egg; *gilvus*, (*ἀγλαός*) and *helvus*, a fainter reddish yellow, like that of honey; *flavus* and *luridus*, a lighter whitish yellow; *flavus* (from *φλεύω*) a glossy beautiful yellow, like that of light auburn hair; *luridus* (from *χλωρός*) a wan unpleasant yellowishness, like that of pale death.

LUTUM; LIMUS; CŒNUM; SORDES; SQUALOR; PÆDOR; SITUS; STERCUS; FIMUS; OLETUM; MERDA. 1. *Lutum*, *limus*, *cœnum*, all denote impurity, as a substance, and as of a wet sort; *lutum* (from *λύθρον*) is the dirt of the streets or roads, like *πηλός*; *limus* (*λειθόμενος*) the mud of a river, like *ἰλύς*; *cœnum* (from cunire) the mire of a moor or morass, like *βόρβορος*. Tac. Ann. i. 63. Cætera *limosa*, *tenacia* gravi *cæno* aut *rivis* *incerta* erant; whereas *sordes*, *squalor*, *pædor*, *situs*, denote impurities as a form, and of a dry sort; *sordes* (from *ἀρδα*) in opp. to *splendor*, through indigence, or niggardliness and vulgarity, for

example, clothes dirty from long wear, like *ρύπος*; *squalor* (from *σκέλλω*) in opp. to *nitor*, through want of civilized habits, and of delicacy in the senses, for example uncombed hair, like *αὐχμός*; *pædor* (from *ψοῦδος*) in opp. to *munditiae*, through neglect of the person, for example, through *pædiculos*, vermin, itch, etc., like *πίνος*; *situs* (*ἀσις*) in opp. to *usus*, in consequence of long disuse, for example, through mould, rust, etc., like *ἄξη*. Hence the different forms of the adjectives *lutosus*, *limosus*, *cœnosus*, that is, full of *lutum*, etc.; and of *sordidus*, *squalidus*, *pædibus*, that is, resembling *sordes*, etc., and in circumlocution, *oblitus luto*, *limo*, *cœno*, but *obsitus sordibus*, *squalore*, *pædore*. 2. *Stercus* (from *τάργανον*) denotes in dung its disgusting sense, as filth, like *κόπτος*; whereas *fimus* (opimus?) in its useful sense, as manure. 3. For offensive excrements *cœnum* is the most general; *oleatum* denotes human; *merda* (*μίνδος*) animal excrements.

LUX, see *Lumen*.

LUXUS; LUXURIA. *Luxus* denotes luxury as an act or as a condition, and sometimes even objectively, as an object of luxury; whereas *luxuria*, always subjectively, as a propensity and disposition, as the desiderative of *luxus*. Sen. Ir. i. 11. *Animis delicias, luxus, opes ignorantibus*: and further on; *Opinionem luxuriae segnitiaeque*. Sall. Cat. 13. *Romani famem aut sitim . . . luxu antecapere*; that is, by the arts of luxury: compare with Jug. 90. *Luxuria atque ignavia pessimæ artes*: that is, as proceeding from voluptuousness. (ii. 23.)

LYMPHATUS, see *Amens*.

M.

MACELLUM, see *Laniena*. MACER, see *Exilis*.
MACERIA, see *Murus*. MACULA, see *Vitium*.

MADIDUS, see *Udus*. MAGISTER, see *Doctor*.

MAGNOPERE, see *Perquam*.

MAGNUS; GRANDIS; AMPLUS; INGENS; IMMANIS; VASTUS. 1. *Magnus*, *grandis*, and *amplus*, denote a becoming greatness; *ingens*, *immanis*, and *vastus*, an overwhelming greatness. Sen. Ir. i. 16. *Nec enim magnitudo ista est, sed immanitas.* Cic. Læl. 26. 2. *Magnus* (from *μέγα*, *mactus*,) denotes greatness without any accessory notion, in opp. to *parvus*, like *μέγας*; whereas *grandis*, with the accessory notion of intrinsic strength and grandeur, in opp. to *exilis*, Sen. Ep. 100; *subtilis*, Quintil. xii. 10, 58; *tumidus*, in the same book, § 80; *minutus*, Cels. ii. 18; *exiguus*, Quintil. xi. 3, 15; lastly, *amplus* (adj. from *ambi*) with the accessory notion of comeliness, and of an imposing impression. 3. *Igens* (*ἀγονος*) denotes excessive greatness merely as extraordinary, like *ἀπλετος*; *immanis* (*ἀμήχανος*) as exciting fear, like *πελώριος*; *vastus* (from *vagus*?) as wanting regularity of form like *ἀχανής*. (iii. 228.)

MALA; MAXILLA; GENA. 1. *Mala* (from *μέμαχα*, or from *Mandere*) denotes the upper, *maxilla*, the under jaw. Cels. Med. viii. 1. 2. *Mala* denotes the cheek as a usual expression, and in a merely physiological sense; *gena* (from *γένυς*) as a more ancient and select expression, and with an *aesthetic* reference. (vi. 208.)

MALEDICTUM; PROBRUM; CONVICIUM. *Maledictum* is any utterance of what is injurious to another, whether to bring him ill-luck by cursing, or disgrace by verbal injuries, like *κακηγορία*; *probrum* (from *προφέρω*) an invective, like *δνειδος*, consisting of attacks and assertions wounding the honor of another; *convicium* (*καταικία*) the abusive word, like *λοιδορία*, consisting of single words and appellations wounding the honor of another. For example, *fur!* is a *convicium*, *fur es*, a *probrum*; each of them a *maledictum*. (iv. 198.)

MALEFACTUM, MALEFICUM, see *Delictum*.

MALITIA; MALIGNITAS; MALEVOLENTIA; MALUS; NEQUAM; PRAVUS. 1. *Malitia* denotes the baseness which shows itself in the love of lying and deceiving, from want of conscience; *malignitas*, the ill-will which grudges good to another, and wishes it only to itself, from pure selfishness; *malevolentia*, the ill-will which wishes evil to another rather than good, from personal aversion. *Malitia* is a way of thinking and acting deserving of punishment as endangering the security of society; *malignitas* is a despicable disposition, which implies the want of philanthropy; lastly, *malevolentia*, a detestable quality, as connected with deriving pleasure from the misfortunes of others. 2. *Malus homo* is a morally bad man, but *nequam* a good-for-nothing man, whose faultiness shows itself in aversion to useful labor, and a propensity to roguish tricks, in opp. to *frugi*. Plaut. Pseud. i. 5. 53. Cie. Font. 13. Or. ii. 61. Fin. ii. 8. Sen. Contr. iii. 21; *pravus* (*πρεπάτος*) a man whose character has taken a vicious direction, in a physical, or intellectual, or moral point of view in opp. to *rectus*. Plaut. Baech. iii. 3, 8. Cie. Fin. ii. 8. Acad. i. 10. Quintil. viii. 3, 48. Nec parcidam *nequam* dixeris hominem, nec meretrici forte deditum *nefarium*; quod alterum parum, alterum nimium est. Afric. ap. Gell. vii. 11. (i. 62.)

MALIGNITAS, see *Invidia*.

MAMMA; MAMILLA; UBER; PAPILLA. 1. *Mamma* and *uber* denote the breast in the female body; *mamma* (*μάμμη*) denotes the visible breast as a fleshy part of the body, particularly of a female body; whereas *uber* (*οὐαρόν*) the nourishing breast as filled with milk, which is only found in the female body, like *οὐαρός*. 2. *Papilla* and *mamilla* denote the nipples of the breast, common to the male and female; *papilla* (redupl. of *πάλλα*) with reference to their spherical shape, without distinction of the sexes, like *μαζός*; *mamilla*

mill a (redupl. from *ἀμέλγω*) with reference to their adaptation for suckling, and therefore belonging only to the female sex, like *τίτην*, and teats. (iv. 133.)

MANARE, see *Fluere*. MANCIPARE, see *Vendere*.

MANCIPIUM, see *Servus*. MANDARE, see *Jubere*.

MANE; CREPUSCULO; DILUCULO. Mane (from *μηνύειν*) denotes in the morning, in the early course of the bright day, in opp. to the night, and the forenoon hours, like *ὄρθρω*; crepusculo (from *creperus*, *κρύψας*,) in the twilight, in opp. to the bright day; diluculo, in the twilight, in opp. to the dark night, like *λυκόφως*.

MANERE; MORARI; TARDARE; DETINERE. 1. Manere (from *μένειν*) denotes remaining, in opp. to going away; whereas morari (from *βραδύς*) denotes tarrying, as an interruption of motion, in opp. to going forwards. Cic. Sen. 23. *Commorandi* natura deversorium nobis, non habitandi dedit. Hence in Tac. H. ii. 48. *Irent propere neu remanendo iram victoris asperarent*, — the reading *remorando* deserves the preference. 2. Morari aliquem means, to prevail upon any one to stay of his own free will by proposing conditions, like *διατρίβειν*; tardare, to prevent a person's hastening on his way by opposing difficulties, like *βραδύειν*; detinere, to hinder him from going forwards by force, like *κατέχειν*. Tardare has generally an action for its object¹; detinere, a person; morari, either. (iii. 298.)

MANERE; EXSPECTARE; PRÆSTOLARI; OPPERIRI. 1. Manere (from *μένειν*) denotes a mere physical act to remain in a place, till something has happened; whereas exspectare, præstolari, and operirri, denote a mental act, to wait for, to wait in conscious expectation of some event, or of some person. 2. Exspectare denotes waiting for, almost as a mere mental act, as a feeling, without practical reference or ac-

¹ [But: *nos Etesiae valde tardarunt.*]

cessory meaning; whereas *præstolari* and *opporiri*, with the accessory notion that the person waiting intends, after the arrival of the object waited for, to do something. 3. The *præstolans* (from *παραστέλλεσθαι*) waits for a person in order to perform services for him; the *opperiens*, for an occurrence, in order not to be taken by surprise. The *præstolans* stands in subordinate relation to the person waited for; the *opperiens*, in co-ordinate, whether as friend or foe. Lastly, *præstolari* is a prose expression; *opporiri*, a poetical, or at least, a select expression. For the German distinction between *warten* and *harren*, the former denoting calm, passionless waiting for, the latter, eager, impatient longing for, the Latins have no correspondent synonyms. (iii. 57.)

MANES, see *Spectrum*. MANICA, see *Vincula*.

MANIFESTO, see *Aperire*. MANNUS, see *Equus*.

MANSUETUDO; CLEMENTIA. *Mansuetudo* (from *manui suetus*) is the mildness and magnanimity of a private individual, who does not take vengeance for a mortification suffered, in opp. to *iracundia*; whereas *clementia* (from *ἀκαλός*, *κηλεῖν*, and *mens*,) the mercifulness and humanity of the ruler, or the judge, who does not inflict upon the malefactor the punishment which he deserves, in opp. to *crudelitas*. Sen. Clem. 2. Cie. Lig. 3. Att. viii. 9. Plin. Pan. 3. (v. 11.)

MANSUETUS, see *Cicur*.

MANUBIÆ, see *Præda*.

MARE; ΔΕΧΟΡ; PONTUS; PELAGUS. 1. *Mare* (from *μύρω*) denotes the sea, as a mass of water, in opp. to *terra* and *aer*, like ἄλς, θάλασσα; *æquor*, *pelagus*, and *pontus*, with reference to its dimensions; *æquor* and *pelagus*, with reference to its horizontal dimension, the surface of the sea, like *πέλαγος*, whence *πέλαγιζειν*, to float on the sea; *pontus* (from *πεσεῖν*, *πίττειν*,) with reference to its perpendicular dimension, the depth of the sea, like *πόντος*, whence *ποντιζειν*, to sink into the sea. Colum. viii. 17. Ut

in solo piscinæ posita libella septem pedibus sublimius esset maris æquor. Ovid, Met. ii. 872. Mediique per æquora ponti fert prædam. 2. *Æquor* (from *æquus*) denotes the surface of the sea in a merely physical sense; whereas *pelagus* (from $\pi\lambda\acute{\alpha}\xi$) with the accessory notion of its great extent and immensity. (iv. 72.)

MARGO; **ORA**. *Margo* ($\alpha\mu\epsilon\rho\gamma\omega\nu$) denotes the brink, the natural boundary of a surface, considered almost as a mere mathematical line, and only improperly as including an exterior portion of the surface; whereas *ora* ($\omega\alpha$, $o\bar{\nu}\rho\sigma$, $\bar{\rho}\rho\sigma$) denotes the brim, or border, the artificial edging of a surface, generally for the sake of ornament, and therefore necessarily including a certain portion of the surface. Hence we say, *ora togæ*, but not *margo*; and, on the other hand, *margo fluminis* and *ripæ*, if the mere line of shore is meant, without any portion of the bank. (iii. 212.)

MARITA, see *Hemina*.

MAS, see *Homo*.

MATRIMONIUM, see *Conjugium*.

MAXILLA, see *Mala*.

MEARE, see *Ire*.

MEDERI; **MEDICARI**; **SANARE**; **MEDICAMEN**; **MEDICINA**; **REMEDIUM**. 1. *Mederi* and the poetical word *medicari* ($\mu\acute{e}\delta\epsilon\iota\nu$) denote healing, as the act of the physician, who heals with humane sympathy, judgment, and art, synonymously with *curare*, like $\iota\alpha\sigma\vartheta\alpha\iota$; *sanare*, as the effect of the physic, which in a mechanical way makes the sick well again, synonymously with *restituere*, like $\alpha\kappa\epsilon\iota\sigma\vartheta\alpha\iota$. 2. *Medicamentum* means a remedy, with reference to its material substance, as it is prepared by the apothecary, like $\phi\acute{a}\mu\alpha\kappa\omega\nu$; *medicina*, with reference to its healing virtues, as ordered by the physician; each with reference to an illness; whereas *remedium* denotes a remedy for any of the evils to which we are subject, like $\acute{a}\kappa\omega\acute{s}$. Cic. N. D. ii. 53. *Medicamentorum salutarium plenissimæ terræ*: comp. with Divin. ii. 51. *Quam a medico petere medicinam*. (v. 198.)

MEDITARI, see *Cogitare*.

MEDIUS; MODICUS; MEDIOCRIS. *Medius* (*μέσος*) is purely local, in the middle, in opp. to the extremes; *modicus* denotes quantity, with reference to number and magnitude, as moderate, in opp. to over-measure; *mediocris* denotes quality, with reference to worth, as middling, in opp. to distinction; hence *modicæ facultates* and *mediocre ingenium* are identical. Cic. Rep. ii. 31. *Haud mediocris vir fuit, qui modica libertate populo data facilius tenuit auctoritatem principum.* (v. 202.)

MEDIUS DIES, see *Meridies*.

MEMBRUM; ARTUS. *Membrum* (redupl. of *μέρος*) denotes a limb of the body itself, like *μέλος* and *κῶλον*; whereas *artus* (*ρέθος, ἄρθρον*,) properly only a joint of a limb, like *ἄρθρον* and *ἄψος*. Senec. Contr. ii. 13. *Differebatur distortis articulis; nondum in sua membra artus redierant.* Virg. Aen. v. 422. *Magnos artus membrorum.* Quintil. Decl. ult. *Ut per singulos artus membra laxaret.* Further, *membra* denotes the limbs collectively, including the head and trunk, as parts of the body; whereas *artus* only the extremities, which *per commissuras* with the body, properly so called, namely, the head and trunk, hang together. Gell. N. A. i. 14. (iv. 150.)

MEMINISSE; REMINISCI; RECORDARI. *Meminisse* denotes remembrance as a state of mind, like *μεμνῆσθαι*, in as far as one has retained something in memory, without ever having forgotten it, like *memorem esse*; whereas *reminisci* and *recordari* denote remembrance as an act of the mind, in as far as one again brings to one's mind what had already been driven out of one's thoughts, like *ἀναμνήσκεσθαι*. But *reminisci* denotes this act of the mind as momentary, like *in memoriam revocare*; whereas *recordari* denotes it as of some duration, like *revocata in memoriam contemplari*. Cic. Lig. 12, 35. *Equidem, cum tuis omnibus negotiis interesse, memoria teneo, qualis*

T. Ligarius, quæstor urbanus, fuerit erga te et dignitatem tuam; sed parum est, me hoc *meminisse*; spero etiam te, qui *oblivisci nihil soles*, nisi *injurias*, quoniam hoc est animi, quoniam etiam *ingenii* tui, te *aliquid de hujus illo quæstorio officio cogitantem*, etiam de aliis quibusdam *quæstoribus reminiscentem recordari*. This passage shows, that *memoria tenere* is only a circumlocution for *meminisse*: there is another passage where *recordari* is employed as the consequence of *reminisci*, but there is no instance of the converse; for *reminisci* and *recordari* have the same relation to each other as *intueri* and *conspicere*. Cic. Sen. 21. Pueri . . . ita celeriter res innumerabiles arripiunt, ut eas non tum primum accipere videantur, sed *reminisci et recordari*: he might have added, Quæ non satis *meminerint*, sed in aliquantum temporis oblii sint. Tusc. i. 24, 58. Animus, quum se collegit atque recreavit, tum agnoscit illa *reminiscendo*; ita nihil aliud est discere, quam *recordari*. Senec. Ep. 100. Magis *reminiscor* quam *teneo*. (i. 166.)

MENDA, MENDUM, see *Vitium*.

MENDICITAS, see *Paupertas*. MENS, see *Anima*.

MERACUS, see *Purus*. MERCARI, see *Emere*.

MERCENARI^{II}; OPERARI^{II}; OPERÆ. Mercenarii mean laborers as far as they work, not for their own interest, but for pay, in opp. to the proprietor, who hires their services; whereas *operarii* and *operæ*, as far as they undertake to perform for others, a mere mechanical work, in opp. to the principal or director, who gives out the plan. Mercenarii refer to the motive; *operarii*, to the art employed being of an inferior sort. (vi. 217.)

MERCES, see *Præmium*. MERCIMONIUM, see *Merx*.

MERDA, see *Lutum*.

MERERE; DIGNUM ESSE; MERERI. 1. Merere and Mereri ($\mu\epsilon\pi\epsilon\sigma\tau\alpha\iota$) suppose an activity, as to deserve; whereas *dignum esse* (from *decet*, $\delta\acute{\iota}\kappa\eta$,) only a quality, as to be worthy. 2. Merere is usu-

ally a transitive verb, as to deserve, and is in construction with an accusative, or with a sentence, as its complement; whereas *mereri*, an intransitive verb, as to be deserving, and is in construction with an adverb. Cic. Rosc. Com. 15. *Fructum, quem meruerunt, retribuam*: comp. with Catil. ii. 2, 4. *Si illum, ut erat meritus, morte mulctassem.* Cæs. B. G. vi. 5, with B. Civ. iii. 53. Suet. Cal. 40, with Aug. 56. 3. *Merere* as an intransitive, or without an object, denotes to serve as a warrior, by the ellipsis of *stipendia*; whereas *mereri* as a transitive, or with an object, means to earn something for one's self, without any stress being laid upon the worthiness. (v. 213.).

MERETRIX, see *Pellex*.

MERIDIES; MEDIUS DIES. *Meridies* denotes noon, as a point of time, which separates the forenoon from the afternoon; *medius dies*, the middle of the day, as a space of time which lies between the morning and the evening.

MERUS, see *Purus*.

MERX; MERCIMONIUM. *Merx* means wares, in as far as they are already wrought up, as an article of trade; *mercimonium*, in as far as they can become so, like the materials of wares. Tac. A. xi. 5. *Nec quidquam publicæ mercis tam venale fuit*: comp. with xv. 38. *Mercimonium quo flamma alitur*.

METIRI; METARI; DIMETIRI; DIMETARI. 1. *Metiri* means to measure a space in order to know its magnitude; whereas *metari*, to mark the boundaries of the space that has been measured, that they may be known to others. 2. By *dimetiri* and *dimetari*, the measuring and marking out of sub-divisions is especially meant; wherefore *metari castra* refers merely to the whole circumference of the entrenchments; when, therefore, Liv. viii. 38. uses the phrase *locum castris dimetari*, it is evident of itself that he expressly means, to mark the boundaries of the *principia* and of the *prætorium*, etc., that are within the camp. (ii. 169.)

METUERE, see *Vereri.*

MINIME, see *Neutiquam.*

MINUTUS, see *Parvus.*

[*Mirari* is indifferent: *admirari* usually involves praise, *demirari* blame.]

MISERERI; MISERARI; MISERET ME. *Misereri* means to feel pity in the heart, to compassionate, like $\epsilon\lambda\epsilon\epsilon\bar{\iota}\nu$; whereas *miserari*, to express pity in words, to commiserate, like *oikteίpeιν*. For the German word *erbar-men*, to show pity by actions, the Latins have no separate word. 2. By *miseror tui*, pity is represented as an act of the free-will, and thereby the noble nature of the compassionate is depicted; whereas by *miseret me tui*, pity is represented as a suffering, which cannot be resisted, whereby all moral merit is taken away, and the greatness of another's misfortune more strongly expressed. *Miserere* is a causative, like *oikteίzeιν*.
(ii. 171.)

MISERIA, see *Infortunium.*

MISSILE; HASTA; LANCEA; JACULUM; VERUTUM; TRAGULUM; PILUM. *Missile* is the most general name for a weapon used in fighting at a distance, from the spear to the arrow; *hasta* and *lancea* serve both for thrusting and hurling; *hasta* (from $\sigma\chi\alpha\sigma\tau\eta\tau\iota\omega\iota\omega$,) as a genuine Roman weapon, $\delta\sigma\tau\omega$; *lancea*, as a foreign weapon, supposed to have come originally from the Suevi, $\lambda\bar{\o}\gamma\chi\eta$; *pilum*, *jaculum*, *verutum*, are more for hurling; *jaculum*, as the most general expression, including the hunting spear, $\beta\acute{e}\lambda\omega\sigma$; *verutum* (from $\delta\sigma\tau\chi\eta$) and *tragulum* ($\tau\rho\acute{a}\gamma\lambda\eta$) military weapons for hurling, $\ddot{\alpha}\kappa\omega\sigma$; *pilum* (from $\pi\eta\lambda\omega\iota$) in the singular, as the peculiar weapon for hurling used by the Roman legion. *Liv. ix. 19.* Romano *pilum* haud paulo quam *hasta* vehementius ictu missuque telum.

MITIS; LENIS; PLACIDUS. *Mitis* means mild, in opp. to *acerbus*, like $\mu\epsilon\bar{\iota}\lambda\chi\omega\sigma$; *lenis* (from *lana*? or from the Goth, *latjan*, *lassus*?) gentle, in opp. to *ve-*

MICARE, see *Lucere.*

MINISTER, see *Servus.*

hemens, like $\pi\rho\alpha\sigma$; *placidus*, composed, in opp. to *turbidus*, like $\eta\pi\iota\sigma$.

MITTERE; LEGARE; AMITTERE; DIMITTERE; OMITTERE. 1. *Mittere* ($\mu\epsilon\theta\epsilon\iota\omega\iota$) is the general expression, to send; *legare* (from $\lambda\epsilon\gamma\omega$) has a special political meaning, to delegate. The *missus* makes his appearance as a servant or messenger; the *legatus*, as a representative. 2. *Amittere* and *dimittere* mean to let go any thing already in one's possession; *mittere*, against one's will, as to lose; *dimittere*, after having used it, as to dismiss; whereas *omittere* means to let anything pass by, without taking possession of it; to speak with precision, *Amittimus invitum et casu, omittimus volentes et sponte*. Hence *amittere occasionem* means, to let slip an opportunity, so as not to be able to take advantage of it, from negligence; whereas *omittere occasionem* means, to renounce an opportunity, so as not to wish to take advantage of it, from attaching little value to it. *Vitam amittere* means, to lose one's life; *vitam omittere*, to sacrifice it. (iii. 285.)

MODERATUS, MODESTIA, see *Modus*.

MODICUS, see *Medius*.

MODO-MODO; NUNC-NUNC. *Modo-modo* is properly applicable only to transactions of the past and of the future; *nunc-nunc* only to those of the present. This distinction is neglected, yet *nunc-nunc* gives a livelier color to description, and belongs to poetry, or to the more elevated style of prose; *modo-modo*, like 'just now,' is the proper prose expression, which Cicero always uses. (iv. 276.)

MODO, see *Nuper*.

MODUS; MODESTIA; MODERATIO; TEMPERATIO; CONTINENTIA; ABSTINENTIA. 1. *Modus*, in a moral sense, denotes the $\mu\epsilon\tau\rho\iota\omega\eta$, or the included notion of the $\mu\eta\delta\epsilon\nu\ddot{\alpha}\gamma\omega\eta$ in objective relation; *modestia* and *moderatio*, in subjective relation; *Modestia* is the feeling of preference for this *modus*; *moderatio*, the habit of acting in conformity to this feeling. 2.

Moderatio is moderation, as springing from the understanding, from calculation and reflection, akin to *prudentia*; temperatio and temperantia are qualities pervading the whole man, and ennobling his whole being, akin to *sapientia*. Moderatio supposes, like self-government, a conflict between the passions and reason, in which reason comes off conqueror; in temperatio, as in tranquillity of mind, the reason is already in possession of superiority, whether through nature or moral worth. 3. Temperatus, temperatio, denote merely a laudable property, which may belong even to things; whereas temperans, temperantia, a virtue of which reasonable beings alone are capable. 4. Moderatio denotes moderation in *action*, in opp. to *cupiditas*; whereas continentia, moderation in enjoyment, in opp. to *libido*; Cic. Cat. ii. 11, 25. Verr. iv. 52. 5. Continentia denotes command over sensual desires, continence; abstinentia, over the desire for that which belongs to another, firm integrity; the translation of *abstinentia* by ‘disinterestedness,’ is not precise enough, for this virtue is required by morality only, *abstinentia*, by law also. Quintil. v. 10, 89. Cic. Sext. 16. 6. Modestia shuns overstepping the right measure, out of regard to the morals which the *modus* prescribes; whereas verecundia and reverentia out of regard to persons, whom the *verecundus* is afraid of displeasing, and whom the *reverens* thinks worthy of respect; lastly, pudor, out of self-respect, that one may not bring one’s self into contempt. Varro, ap. Non. Non te tui saltem pudet, si nihil mei revereare. Terent. Phorm. i. 5, 3. or ii. 1, 3. Non simultatem meam revereri? Saltem pudere? (ii. 203.)

MŒNIA, see *Murus*.

MŒSTITIA, see *Dolor*.

MOLES; ONUS; PONDUS; GRAVITAS. Moles and onus denote the heaviness of an object in its disadvantageous sense; moles (from $\mu\hat{\omega}\lambda\oslash$ or $\mu\acute{\omega}\chi\lambda\oslash$) abso-

lutely, as unwieldiness, so far as through its greatness it is inconvenient to move, like ὅγκος; o n u s, relatively to its pressure, so far as it is irksome to the person carrying it, as a burden, φόρτος; whereas p o n d u s (from pendere) in an advantageous sense, as force and strength, like weight, ἄχος; lastly, g r a v i t a s (from γεράσ) unites both senses, and sometimes denotes the irksome heaviness, sometimes the effective weightiness, like βάρος. (iv. 223.)

MOLESTIA, see *Labor*. MOLIRI, see *Audere*.

MONERE, see *Hortari*. MONETA, see *Pecunia*.

MONS; JUGUM. M o n s (from minari, eminere,) denotes the mountain with reference to its dimension of height; whereas j u g u m, with reference to its breadth and length, sometimes as the uppermost ridge, which, according as it is flat or pointed, is with yet greater precision called either *dorsum* or *cacumen*, in opp. to *radices montis*; sometimes as a range of mountains, particularly in an ascending direction, by which several mountains become joined, so as to form a chain, or pile of mountains, in opp. to the mountain itself. Liv. xxii. 18. Sub *jugo montis* prælium fuit: comp. with xli. 18. Petilius adversus Balistæ et Leti *jugum*, quod eos montes perpetuo *dorso* coniungit, castra habuit. Or, Tac. G. 10, with 43, and Agr. 10. Or, Virg. Ecl. v. 76, with Ovid, Met. iv. 657. (v. 225.)

MONSTRA, see *Auguria*. MONSTRARE, see *Ostendere*.

MORARI, see *Tardare*.

MORBIDUS, MORBUS, see *Æger*.

MORIGERARI, see *Parere*. MOROSUS, see *Austerus*.

MORS; LETUM; NEX; OBITUS; INTERITUS; PERIRE; OPPETERE; DEMORI; INTERMORI; EMORI. 1. M o r s and l e t u m denote a natural death; m o r s ($\muόρος$) the usual expression in a merely physical sense, as the way to corruption, like θάνατος; l e t u m (from λαχεῖν, λάχεστις,) the select and solemn expression, as the lot of death, like οίτος; whereas n e x (from νεκρός) a violent death, as the passive of *cædes*. 2. M o r s,

letum, n e x, are proper, whereas obitus and interitus only softer, expressions. Obitus, decease, denotes, like *exitus*, a natural death ; whereas interitus, together with perire, usually denotes, like *exitium*, a violent death. Plin. Ep. iii. 7. Silius ultimus ex Neronianis consularibus obiit, quo consule Nero periret. Plaut. Epid. iii. 4, 56. Malo cruciatu pereas, atque obeas cito. 3. Perire represents death as destruction and corruption ; interire as a vanishing, so that the former applies more to the body, the latter to the soul. Plaut. Capt. iii. 5, 32. Qui per virtutem periret, at non interit ; that is, he who dies a noble death, though his body perishes, still lives in name and posthumous renown. Further, perire denotes a sudden and violent death, particularly by self-murder ; interire, a gradual and painful, but, it may be, also a peaceful, death. Tac. Ann. xv. 44. Et pereantibus Christianis addita ludibria, ut ferarum tergis contecti laniatu canum interirent. Serv. ap. Cic. Fam. iv. 5. Si quis nostrum interiit, aut occisus est. 4. Obire mortem denotes to die, as a physical event, by which one ends all suffering ; whereas appetere mortem denotes to die, as a moral act, in as far as a man, if he does not seek death, at any rate awaits it with firmness and contempt of it. 5. Demori denotes to die off, as one belonging to a society, and thereby to occasion a vacancy ; intermori, to be apparently dying, to be sick of a lingering disease, like *έκθανεῖν* ; emori, to die entirely, in opp. to a mere semblance of life in misfortune, slavery, and disgrace, like *πανδίκως θανεῖν*. Cic. Pis. 7. Ut emori potius quam servire præstaret. (iii. 182.)

MOS, see *Consuetudo*. MOSTELLUM, see *Spectrum*.

MUCRO, see *Acies*. MULCARE, see *Verberare*.

MULCERE ; PALPARE. Mulcere (*μύλλειν, μαλακός*) means to stroke any thing in itself rough, as the hair, for instance, in order to make it smooth ; thence, figuratively, to pacify an enraged person, like *καταψήν* ;

whereas *palpare* ($\psi\eta\lambda\alpha\phi\acute{a}n$, $\acute{a}\pi\alpha\lambda\acute{o}s$,) to stroke any thing already smooth, in order to excite a pleasant sensation; thence, figuratively, to caress and coax, like $\psi\eta\lambda\alpha\phi\acute{a}n$. (v. 109.)

MULCTA, see *Vindicta*.

MULIER, see *Femina*.

MUNDUS, see *Purus*.

MUNIFICUS, see *Largus*.

MUNIMENTA, see *Murus*.

MUNUS, see *Donum* and *Officium*.

MURUS; PARIES; MÆNIA; MACERIA; PARIETINÆ; MUNIMENTA. 1. *Murus* ($\mu\omega\acute{r}a$, $\mu\acute{e}\rho\omega$,) denotes any sort of wall, merely with reference to its form, without reference to its use, like *τεῖχος*; *paries* ($\pi\acute{e}\rho\omega$) especially a wall, as the side of a building, or as a partition to separate the rooms, like *τοῖχος*; *mænia* ($\acute{a}\mu\acute{u}\nu\omega$) the walls of a city, as a defence against the enemy, like *περίβολος*? *maceria*, the wall of an enclosure, to mark the boundaries and to exclude thieves, the garden or vineyard wall, like *Ὥριγκος*. *Virg. Aen.* vi. 549. *Mænia* lata videt triplici circumdata muro. And *Flor. i. 4. Vitruv. viii. 4. Tac. Ann. xv. 43. Nero instituit, ut urbis domus non communione parietum, sed propriis quæque muris ambirentur.* 2. *Muri*, *mænia*, etc., are walls in a good condition; *parietinæ*, walls that are falling into ruins. 3. *Mænia* denote walls as a defence of a city against a first assault; *munimenta*, the proper fortifications of fortresses and camps, which are of themselves a bulwark against being taken by storm. (v. 350.)

MUTILARE; TRUNCARE. *Mutilare* denotes smaller mutilations, such as the breaking off of horns, the cutting off of a finger, the nose, etc.; *truncare* denotes greater mutilations, such as the chopping off of arms, feet, hands. The *mutilata membra* may be compared to twigs and shoots broken off; the *truncata membra*, to principal branches chopped off. (iv. 325.)

MUTUO, see *Vicissim*.

MUTUUM DARE, see *Commodare*.

MYSTERIA, see *Arcana*.

N.

NANCISCI, see *Invenire*.

NARES, see *Nasus*.

NASUS; NARES. Nasus is the exterior of the nose, as a prominent part of the face, like *ρέν*; nares (*ναρός*) the interior of the nose, as the organ of smell, like *μυκτήρες*. (vi. 231.).

NATIO, see *Gens*.

NAVIGIUM; NAVIS; CELOX; LEMBUS; LIBURNA; SCAPHA; CYMBA; LINTER. Navigium is the most general expression, like vessel; navis (*ναῦς*) an ordinary ship for distant voyages; celox, lembus, and liburna, are boats which may be manned and armed for service in war; scapha, cymba, and linter, are only skiffs and wherries, intended merely for short distances and for crossing over; scapha and cymba, of the broader sort, in the form of small barges; linter, long and narrow, like a canoe. (vi. 232.)

NECESSARIUS; PROPINQUUS; COGNATUS; CONSANGUINEUS; AFFINIS. 1. Necessarius means any one to whom one is bound by a permanent connection, whether of an official kind, as *collega*, *patronus*, *cliens*, or of a private nature, as *familiaris*, *amicus*, like *προσήκορτες*; propinquus, any one to whom one is bound by a family connection, a relation, like *ἀγχιστεῖς* and *έται*, as a species of cognatus and consanguineus, related by blood; affinis, a relation by marriage, or in law, like *κηδεστής*. 2. Cognatio is the relationship by blood existing among members of the same family, like *σίμαιος*; consanguinitas, the relationship of nations by derivation from a common origin, like *συγγενής*. Cœs. B. G. vii. 32. Hominem summæ potentiae et magnæ cognitionis: comp. with i. 11. Ambarri

necessarii et consanguinei Aequorum. Liv. vii. 9. Suet. Cl. 25. Justin, xviii. 5. (v. 179.)

NECESSE EST; OPORTET; OPUS EST; DEBERE. 1. Necesse est (*ἀναγκάζω*) denotes an obligation of nature and necessity, like *ἀνάγκη ἐστίν*; oportet, an obligation of morality and of honor, like *χρή*; opus est (*πόθος*, *optare?*) an obligation of prudence, like *δεῖ*. Cic. Orat. ii. 25. Jure omnia defenduntur quae sunt ejus generis, ut aut *oportuerit* aut licuerit aut *necessere fuerit*. Att. iv. 6. Si loquor de republica quod oportet, insanus; si, quod *opus est*, servus existimor. And xiii. 25. Cat. ap. Sen. Ep. 94. Emo non quod *opus est*, sed quod *necessere est*; quod non *opus est*, asse carum est. And Cic. Or. ii. 43. 2. Oportet denotes objectively, the moral claim which is made upon any man; debere (*δεύεσθαι*, *δεῖν?* or, *dehibere?*) subjectively, the moral obligation which any man is under, like *δέοται*. Tac. Hist. iv. 7. Accusatores etimasi puniri non *oporteat*, ostentari non *debere*. (v. 323.)

NECTERE, see *Ligare*.

NEFANDUS, NEFARIUS, see *Scelestus*.

NEFASTUS, see *Delictum*.

NEGARE; INFITARI; INFITIAS IRE; DENEGARE; PERNEGARE; RECUSARE; ABNUERE; RENUERE; REPUDIARE. 1. Negare means to deny, from objective motives, when a man has, or professes to have, the truth in view, like *ἀποφάναι*, *οὐ φάναι*; whereas infitari, infitiasi, and infitias ire, mean to disown from subjective motives, when personal interest is in some way implicated, like *ἀρνεῖσθαι*. 2. Infiteri is an obsolete expression; infitari (*ἀνα-φατίζειν*.) the usual and general expression; infitias (*ἀμφασίας*) ire is only connected with a negation, and answers to the phrase, not to assent to. 3. Negatio is a denial, merely conveying information to the hearer; pernegatio, or negatio, to convince him, when he is incredulous; denegatio, to get rid of his importunity, when his request is useless. Martial, Ep. iv.

82. *Negare* jussi, *pernegare* non jussi. Cic. Phil. xi. 8, 19. In quo maximum nobis onus imposuit, assensero; ambitionem induxero in curiam; *negaro*; videbor suffragio meo tanquam comitiis honorem amicissimo *dengasse*. 4. *Negare* supposes a question only, whether actual or possible, which is denied; whereas *recusare*, a request which is refused; hence *negare* is a more general and mild expression than *recusare*; for the *negans* merely denies the possibility of granting what he is asked or requested; whereas the *recusans* also calls in question the justice of the request, which he protests against as a threat, or as an encroachment. Hence *negare*, *dengare*, are more used in private transactions; *recusare*, in public affairs. 5. *Negare* and *recusare* take place by means of words and speeches; *abnuere* and *renuere*, mostly by signs and gestures; *abnuere*, by waving a person from one with the hand, like $\alpha\pi\sigma\nu\epsilon\omega$; *renuere*, by drawing back the head, like $\alpha\nu\sigma\nu\epsilon\omega$. 6. *Abnuere* is a more friendly, *renuere* a haughtier manner of denying. 7. *Recusare* refers to an object which is considered as a burden, and claims resignation, in opp. to *suscipere*, Suet. Ner. 3; whereas *repudiare* (from *repedare*?) refers to an object which is considered as a good, and promises profit or pleasure, in opp. to *assumere*. Cic. Orat. 62. Cic. Fin. i. 10, 33. Sæpe eveniet ut et voluptates *repudiandæ* sint, et modestia non *recusanda*. (iv. 40.)

NEGLIGERE, see *Spernere*, NEMUS, see *Silva*.

NEPOS, see *Prodigus*. NEQUAQUAM, s. *Neutiquam*.

NEQUIDQUAM, see *Frustra*. NEQUITIA, see *Malitia*.

NESCIUS, see *Cognitio*.

NEUTIQUAM; NEQUAQUAM, ; MINIME. *Neutiquam* means, in no case, in opp. to *utique*; *nequaquam*, by no means; *minime*, not in the least.

NEX, see *Mors*.

NIGER, see *Teter*.

NIHIL AGERE, see *Vacare*.

NIHIL EST; NIHILI EST; NULLUS EST. *Nihil est* denotes the entire want of virtue and efficacy; as, he is good for nothing; whereas *nihil est*, the entire want of value and usefulness, as he is of no use; lastly, *nullus est*, the negation of existence in general, as it is all over with him. (i. 56.)

NITERE, see *Lucere*. NITI, see *Fulciri*.

NOBILIS, see *Celeberr*. NOCENS, see *Culpa*.

NOMINARE; NUNCUPARE; VOCARE; APPELLARE. *Nominare* and *nuncupare* mean, to call anybody by his name; *nominare*, to call him by the name which he already possesses; *nuncupare*, to give a name to an object that has hitherto been without a name; whereas *appellare* and *vocare* mean to designate a person by any name, title, or appellation belonging to him. (v. 105.)

NONNUNQUAM; INTERDUM; ALIQUANDO. *Nonnunquam*, sometimes in opp. to *nunquam* and *semper*, approximates to the meaning of *sæpius*, like *έστι ὅτε*; *interdum*, at times, is in opp. to *crebro*, and approximates to the meaning of *rarius*, like *ἐνιότε*; lastly, *aliquando*, now and then, is in opp. to *semel*, and approximates to the meaning of *prope nunquam*, like *ποτέ*. The *interdum facta* denotes actions repeated at considerable intervals of time; the *nonnunquam facta*, actions repeated at shorter intervals; the *aliquando facta*, actions repeated at very distant intervals of time. Cie. Sext. 54. Comitiorum et concionum significaciones *interdum* veræ sunt, *nonnunquam* vitiæ et corruptæ. And Acad. i. 7. Off. ii. 18. Brut. 67. Mur. 30. (iv. 273.)

NOTARE, see *Animadvertere*.

NOTITIA, see *Cognitio*.

NOVISSIMUS, see *Extremus*.

NOVUS; RECENS; NOVICIUS. 1. *Novus* means new, as that which did not exist in former times, in opp. to *antiquus*, like *νέος*; whereas *recens* (from *candere*) new, as one that has not long been in existence,

in opp. to *vetus*. Cic. Verr. ii. 2. Mur. 7. 16. Tusc. iv. 17. Tac. Ann. ii. 88. iv. 12. Colum. vi. 12; like *καὶ νός*. 2. *Novus* denotes new, indifferently; *nōvicius* (from *νέαξ*) with the accessory notion of being a novice, who must accustom himself, or be instructed by others, before he is qualified for something, in opp. to *vetus*? (iv. 95.)

NOXIA, NOXIUS, see *Culpa*.

NULLUS SUM, see *Nihil sum*.

NUMEN; DEUS; DIVUS; SEMO; HEROS. *Numen* (*πνεῦμα*) in a wider sense is any divine being, like *δαιμῶν*; in a narrower sense it is used as a species of *Deus*, or ancient *Divus*, *Δεός*; and for *semideus*, a half-god; or *semo*, a half-man; for which last, besides the foreign word *heros*, *numen* also is used. Plin. Pan. 2, 3. *Nusquam ut deo, nusquam ut numini blandimur.* (vi. 239.)

NUMMUS, see *Pecunia*.

NUNC-NUNC, see *Modo-modo*.

NUNCUPARE, see *Nominare*.

NUPER; MODO. *Nuper* (*νέον, πέρι*) means several days, months, also, years since, lately, like *νεωστί*; whereas *m o d o*, a few moments since, just now, like *ἄρτι*. Cic. Verr. iv. 3, 6. *Nuper homines nobiles ejusmodi; sed quid dico nuper? imo vero modo ac plane paulo ante vidimus.* Tusc. i. 24. *Quanta memoria fuit nuper Charmadas! quanta qui modo fuit Scepsius Metrodorus!*

NUPTIÆ, see *Conjugium*.

NUTARE, see *Labare*.

NUTRIRE, see *Alere*.

O.

OBAMBULARE, see *Ambulare*. OBEDIRE, see *Parere*.

OBESUS, see *Pinguis*.

OBEX, see *Sera*.

OBJICERE; EXPROBRARE. *Objicere* means to

charge a person with something, from which he must vindicate himself as against an accusation; whereas *exprobare* means to upbraid a person with something, which he must let remain as it is. The *objiciens* will call a person to account; the *exprobrans* only put him to the blush. (iv. 198.)

OBITUS, see *Mors*.

OBLECTATIO; DELECTATIO. *Oblectatio* (from ἀλέγειν?) is a pleasant occupation, conversation, amusement, which disperses ennui, and confers a relative pleasure; whereas *delectatio* is a real delight, which procures positive enjoyment, and confers absolute pleasure. Cic. Orat. i. 26. In iis artibus, in quibus non utilitas quæritur necessaria, sed animi libera quædam *oblectatio*. And Ep. Q. Fr. ii. 14. Satis commode me *oblectabam*: comp. with Fam. ix. 24. Magna tē *delectatione* et voluptate privavisti. Or, Suet. Dom. 21. with Aug. 29. Plin. Ep. iv. 14. with iv. 8. (v. 10.)

OBLIGARE, see *Ligare*.

OBLIQUUS, see *Transversus*.

OBLITUS, see *Delibatus*.

OBSCURUM; TENEBRÆ; CALIGO; TENEBRICOSUS; OPACUS; UMBROSUS. 1. *Obscurum* (*σκοτερόν*) denotes darkness as an obstruction of light, like *σκότος*, in opp. to *illustre*. Auct. ad Her. iii. 19, 32. Plin. Pan. 69; whereas *tenebræ* (*δνοφεράι*) as the absence of light,) like *ζόφος*, *κνέφας*,) in opp. to *lux*. Cic. Ep. ad Q. Fr. i. 2; lastly, *caligo* (from celare) as the positive opposite to light and brightness, like *ἀχλύς*. *Caligo* denotes a greater degree of darkness than *tenebræ*; *tenebræ* than *obscuritas*; *obscuritas* than *opacum* and *umbrosum*. Cic. Acad. iv. 23, 72. Sensus quidem non *obscuros* facit sed *tenebricosos*. Plin. Ep. vii. 21. Cubicula *obductis velis opaca*, nec tamen *obscura* facio. Tac. H. ii. 32. Senatum et populum nunquam *obscurari* nomina, etsi ali quando *obumbrentur*. Hence, figuratively, *obscurus*

denotes only an insignificant person, of whom nobody takes notice ; whereas *te ne bri cos us* something positively bad, which seeks darkness that it may remain unobserved. 2. *Opacus* denotes shady, with reference to a pleasant and beneficial coolness, in opp. to *apertus* and *apricus*, like *εὐσκίος* ; whereas *umbrosus* (*umbra*, *άμαυρός*,) implies a depth of shade approaching to darkness, like *σκιόεις*. (iii. 168.)

OBSECRARE, see *Rogare*.

OBSECUNDARE and OBSEQUI, see *Parere*.

OBSERVARE, see *Vereri*. OBSTINARE, s. *Destinare*.

OBSTINATIO, s. *Pervicacia*. OBSTRINGERE, s. *Ligare*.

OBTEMPERARE, see *Parere*. OBTESTARI, see *Rogare*.

OBTINGERE, see *Accidere*. OBTRECTATIO, s. *Invidia*.

OBTRUNCARE, s. *Interficere*. OBTUTUS, see *Invidia*.

OBVENIRE, see *Accidere*.

OCCASIO ; OPPORTUNITAS ; POTESTAS ; COPIA ; FACULTAS. *Occasio* and *opportunitas* are the opportunities which fortune and chance offer ; *occasio*, the opportunity to undertake something in a general sense, like *καιρός* ; *opportunitas*, the opportunity to undertake something with facility and the probability of success, like *εὐκαιρία* ; whereas *potestas* and *copia* are opportunities offered by men, and through their complaisance ; *potestas* denotes the possibility of doing something with legal authority ; *copia* the possibility of doing something with convenience ; lastly, *facultas*, as the most general expression, the possibility to do something in a general sense.

OCCIDERE, see *Interficere*.

OCCLULERE, see *Celare*.

OCULI, see *Facies*.

ODIUM ; INVIDIA ; INIMICITIA ; SIMULTAS. 1. *Odium* and *invidia* denote the feeling of aversion ; *inimicitia* and *simultas*, the exterior state arising from this feeling. 2. *Invidia* has a negative character, like disaffection, like *δύσνοια*, and is a temporary feeling, in opp. to *gratia* or *favor* ; whereas *odium*

(from ὀδύσσασθαι) has a character thoroughly positive, like hatred, *μῖσος*, and is a deep-rooted feeling, in opp. to *amor*. Plin. Pan. 68, 7. Hence, *invidia* is the beginning of *odium*. *Invidia* has merely persons; *odium*, persons and things for its objects. Tac. Ann. ii. 56. Armenii . . . saepius discordes sunt, adversus Romanos *odio*, et in Parthum *invidia*. xiii. 15. Nero intellecta *invidia* *odium* intendit. Plin. Pan. 84, 2. Exاردescit *invidia*, cuius finis est *odium*. 3. *Inimicitia* denotes any enmity which has its foundation in antipathy or disagreement, like δυσμένεια, ἔχθρα; whereas *simultas* (όμαλότης) denotes a political enmity, which has its foundation in rivalship, like φιλονεκία. Suet. Vesp. 6. *Simultas* quam ex æmulatione non obscuræ gerebant. (iii. 73.)

ODORARI, ODORUS, see *Olere*.

OFFENDERE, see *Lædere*.

OFFENSIO, see *Contumelia*.

OFFICIUM; MUNUS. *Officium* means an employment, as imposing a moral obligation, undertaken from conscientious feelings; *munus*, as imposing a political obligation, undertaken merely as a charge or office. Cic. Mur. 35. Hæc sunt *officia* necessariorum, commoda tenuiorum, *munia* candidatorum. (v. 352.)

OLERE; OLFACTERE; FRAGRARE; ODORARI; OLIDUS; ODORUS; REDOLERE; PEROLERE. 1. *Odor* and *olere* (οδωδα) denote, objectively, the smell which a thing has in itself, in opp. to *sapor*, etc., like ὀσμή; whereas *olfactus* and *olfacere* denote, subjectively, the sensation caused by this smell, or the sense of smell, in opp. to *gustus*, etc., like ὀσφρησις. 2. *Olere* means to smell, in opp. to being without smell, and especially denotes a rank and bad smell; whereas *fragrare* (from βρέχειν) denotes a good smell. *Redolere* and *perolere* are used as frequentatives; *redolere* denotes a strong smell in an indifferent sense; *perolere*, a penetrating smell, in a bad sense. 3. *Olfactus* is a smell, as far as it is an in-

voluntary effect of the sense of smell; *odoratus*, as far as it is an intentional exertion of that sense. 4. *Olfacere*, to smell, is of a passive nature, like *audire*, the smell mounting up to the nose of itself; *odorari*, to smell at, to sniff, *ρινηλατεῖν*, is of an active nature, like *auscultare*, the man drawing up the smell into his nose of himself. *Olfaciens* sentit odorem, *odorans* captat. 5. *Oolidus* denotes smelling, and particularly with a bad smell; *odorus*, with a good smell. Hence, *bene oolidus* denotes merely the negative of a stench; *odorus*, a positive good smell; and the antiquated word *olor* denoted a stench, like *oleum*; but *odor* denotes only a smell. (iii. 131.)

OLETUM, see *Lutum*.

OLFACERE, OOLIDUS, see *Olere*.

OMINA, see *Auguria*.

OMITTERE, see *Intermittere*, *Mittere*, and *Relinquere*.

OMNES, see *Quisque*. OMNINO, see *Plane*.

ONUS, see *Moles*. OPACUS, see *Obscurum*.

OPEM FERRE, see *Auxilium*.

OPERA; LABOR; INDUSTRIA; GNAVITAS; ASSIDUITAS; DILIGENTIA. 1. *Opera* (from *περᾶν*, *πράσσειν*,) denotes activity without intense exertion, as merely doing, or turning one's hand to, something, in opp. to momentary inactivity; and also in opp. to thinking, speaking, advising, like *έργασία*; whereas *labor* denotes strenuous exertion, which is followed by fatigue, labor, in opp. to pleasure, like *πόνος*. Plaut. Aul. iii. 3. 7. *Opera* huc est conducta vestra, non oratio: comp. with Bacch. iii. 6, 11. Cic. Rep. i. 9. Otiosiorem *opera* quam animo. Liv. xxii. 22. Ut *opera* quoque impensa consilium adjuvem meum. And Liv. v. 4. *Labor* voluptasque dissimillima natura, societate quadam naturali inter se sunt conjuncta: comp. with Cic. Mur. 35. Plin. Ep. ix. 10. Senec. Tranq. 2. 2. *Industria*, *gnavitas*, and *sedulitas*, denote activity as an habitual quality, in opp. to the love of idleness; *industria*, of an elevated sort, the impulse to activity.

that animates the hero or the statesman, in opp. to *ignavia*, *gnavitas* (*γενναιότης*) of a useful sort, the diligence of ordinary men, and of the industrious citizen; *sedulitas* (*sine dolore*) an activity that shows itself in small matters, often even of a comic sort, the indefatigable bustling of the busy housewife, of the good-natured nurse, of any one who pays officious court to another. Colum. xii. præf. 8. Ut cum forensibus negotiis matronalis *sedulitas industriæ* rationem parem faceret. 3. *Assiduitas* and *diligentia* denote industry; *assiduitas* (from *sedere*) like *συνέχεια*, more in an extensive sense with continued and uninterrupted efforts; *diligentia*, (*ἀλέγειν*) more in an intensive sense, with careful and close application, in order to attain the end of one's industry. 4. *Studio* denotes inclination and love towards the object of one's industry, and an inward impulse. (i. 111.)

OPERÆ, see *Mercenarii*.

OPES, see *Divitiæ*.

OPIFEX, see *Faber*.

OPIMUS, see *Pinguis*.

OPINARI, see *Censere*.

OPINIO, see *Sententia*.

OPITULARI, see *Auxilium*.

OPORTET, see *Necesse est*.

OPPERIRI, see *Manere*.

OPPETERE, see *Mors*.

OPPORTUNITAS, s. *Occasio*.

OPPRIMERE, s. *Vincere*.

OPPROBRIUM, s. *Ignominia*.

OPTARE, see *Velle*.

OPTIMATES, see *Primores*.

OPULENTIA, see *Divitiæ*.

OPUS EST, see *Necesse est*.

OPUS, see *Agere*.

ORA, see *Margo* and *Ripa*.

ORARE, see *Rogare*.

ORATIO, see *Sermo*.

ORBIS; CIRCULUS; GYRUS. *Orbis* (from *ῥαῖβος*) denotes a circular motion, and the periphery described by it; whereas *circulus* denotes a circular level; lastly, *gyrus* (from *γυρός*) a curved, and especially a serpentine line. The phrase *in orbem consistere* could not be changed into *in circulum*, and a limited social circle, *circulus*, could not be expressed by *orbis*. Tac. G. 6. *Equi nec variare gyros nostrum in modum docentur*; *in rectum aut uno flexu dextros agunt, ita conjuncto orbe ut nemo posterior sit.* (v. 182.)

ORDIRI, see *Incipere*. ORDO, see *Series*.
 OREÆ, see *Frenum*. ORNARE, see *Comere*.
 ORNATUS, see *Præditus*. OS, see *Facies*.

OSCULUM; SUAVIUM; BASIUM. Osculum is a friendly; suavium, a tender; basium, an ardent kiss. (vi. 251.)

OSTENDERE; MONSTRARE; DECLARARE. Ostendere means to show, as far as one makes something observable, lets it be seen, and does not keep it secret, like *φῆναι*, *ἐμφανίσαι*; monstrare (intensive from *μανθάνειν*) means to show, as far as one imparts information thereby; lastly, declarare, to make evident, as far as one makes a thing clear, and dispels doubt, like *δηλώσαι*.

OSTENTA, see *Auguria*. OSTENTATIO, see *Jactatio*.
 OSTIUM; JANUA; FORES; VALVÆ. Ostium and janua denote the door, as the opening through which one goes in and out; ostium, as the most general expression for any door, like *Ὥρα*; janua, as a particular expression only for a house-door; whereas fores and valvae denote the leaves of a door, which serve to close the opening; fores, of ordinary doors, like *Ὥριδες*; valvae, of stately buildings and temples, as double or folding doors. Tac. Ann. xiv. 8. Anicetus refracta janua obvios servorum adripit, donec ad fores cubiculi veniret. (v. 214.)

OTIARI, see *Vacare*.

OTIUM; PAX; CONCORDIA. Otiu(m) (*αὐστιος*, *αὐτως*,) denotes quiet times in general, as a species of *pax* (*πήξαι*), with reference to foreign relations; concordia, with reference to internal relations. (v. 246.)

P.

PÆDOR, see *Lutum*.

PÆNE: PROPE; FERE; FERME. Pæne and prope serve to soften an expression that is much too strong,

and as a salvo to an hyperbole; *pæne*, in opp. to *plane*, is translated ‘almost;’ *prope*, ‘nearly;’ whereas *ferē* and *ferme* serve only as a salvo to the accuracy of an expression, like ‘about.’

PÆSTUS, see *Strabo*.

PALARI, see *Errare*.

PALUS, see *Lacuna*.

PANDUS, see *Curvus*.

PARATUS, see *Instructus*.

PARERE; OBEDIRE; DICTO AUDIENTEM ESSE; OBSEQUI; OBSECUNDARE; MORIGERARI; OBTEMPERARE.

Parere, obedire and dicto audientem esse, denote obedience as an obligation, and a state of duty and subjection; parere, in a lower relation, as that of a servant to his master, a subject to his sovereign, in opp. to *imperare*, Cic. Fam. ix. 25; obedire, obœdire, in a freer relation, as that of an inferior to his superior, of a citizen to the law and magistrate; dicto audientem esse, in a relation of the greatest subordination, as that of a soldier to his general, as to obey orders; whereas obsequi, obsecundare, obtemperare, and morigerari, as an act of free will. The *obsequens* and *obsecundans* obey from love and complaisance, showing their readiness to obey; the *morigerans* and *obtemperans*, from persuasion, esteem, or fear, evincing their conformity to another’s will. Hirt. B. Afr. 51. Jubæ barbaro potius *obdientem* fuisse quam nuntio Scipionis *obtemperasse*. Cic. Cæc. 18. Man. 16. Tac. H. ii. 14. Parata non arma modo sed *obsequium* et *parendi* amor; that is, readiness to obey, from respect and love to the general, and from taking a pleasure in obedience, from a feeling that without order and subordination their cause could not be upheld. Cic. Orat. 71. Dum tibi roganti voluerim *obsequi*; comp. with Fam. ix. 25. *Obtemperare* cogito *præceptis* tuis. (v. 271.)

PARIES, PARIETINÆ, see *Murus*.

PARILIS, see *Æquus*.

PALAM, see *Aperire*.

PALPARI, see *Mulcere*.

PALUS, see *Stipes*.

PAR, see *Æquus*.

PARERE, see *Creare*.

PARMA, see *Scutum*.

PARS; PORTIO. P a r s (from $\pi\epsilon\rho\omega$) denotes a part, with reference to a whole; whereas portio, a part or share with reference to a possessor. Plin. H. N. xi. 15. *Æstiva mellatione decimam partem apibus relinqu placet, si plenæ fuerint alvi; si minus, pro rata portione.* (iv. 148.)

PARTES; FACTIO. P a r t e s denote the party, which is formed of itself by difference of principles and interests; whereas factio (from $\sigma\phi\eta\kappa\omega$) the clique of partisans, formed by narrow differences of the members of a party with each other, and who act together with a blind party-spirit, in order necessarily and by force to give the upper hand to their own cause. Sall. Jug. 31. *Inter bonos amicitia, inter malos factio est.*

PARTICEPS, see *Socius*.

PARTICIPARE, see *Impertire*.

PARTIRI, see *Dividere*.

PARUMPER; PAULISPER. P a r u m p e r means in a short time; p a u l i s p e r, during a short time. Hence acts of the mind are particularly in construction with *parumper*; acts of the body, with *paulisper*; for with the former is necessarily connected the glance at the future, which *lies* in *parumper*; in *paulisper*, duration of time only is considered; for example, we use the expression *paulisper morari*, but *parumper dubitare*. (i. 145.)

PARVUS; MINUTUS; EXIGUUS; PUSILLUS. P a r v u s and m i n u t u s denote littleness, quite indifferently, and in a purely mathematical sense, without any accessory notion; p a r v u s ($\pi\alpha\hat{\nu}\rho\sigma$) a natural and intrinsic littleness, in opp. to *magnus*, like $\mu\kappa\rho\sigma$; m i n u t u s ($\mu\iota\nu\hat{\nu}\omega$) an artificial and fabricated littleness; whereas *exiguus* and *pusillus* with a contemptuous accessory notion; *exiguus* from (egere) in a pitiable sense, as paltry and insignificant, in opp. to *amplus*. Planc. ap. Cic. Fam. x. 24; or in opp. to *grandis*, Quintil. xi. 3, 15; but *pusillus* ($\psi\iota\lambda\sigma$?) in a ludic-

crouse sense, as petty, nearly in opp. to *ingens*, like *τυρδός*. (v. 28.)

PASCERE, see *Alimenta*.

PASSI; PROLIXI; SPARSI. *Passi capilli* denotes loose hair, in opp. to *cohibiti nodo*; whereas *prolix i capilli* denotes hair suffered to hang down, in opp. to *religati in verticem*; lastly, *spars i capilli* denotes dishevelled hair, in opp. to *pexi*. (vi. 258.)

PASSUS, see *Gradus*.

PATEFACERE, see *Aperire*.

PATERNUS; PATRIUS. *Paternus* denotes, like *πατρῷος*, what belongs to a father, and is derived from him, like paternal; whereas *patrius*, what belongs to and is derived from one's ancestors or native country, like *πάτριος*.

PAULATIM; SENSIM; GRADATIM; PEDETENTIM. *Paulatim* and *sen sim* represent gradual motion under the image of an imperceptible progress; *paulatim*, by little and little, in opp. to *semel*, at once, Sen. Q. N. ii. 8. Cœl. Aurel. Acut. ii. 37; *sen sim*, (*ἀνεστίμως*) imperceptibly in opp. to *repente*; Cic. Off. i. 33. Suet. Tib. 11; — whereas *gradatim* and *pedetentim*, under the image of a self-conscious progress; *gradatim*, step by step, like *βάδην*, in opp. to *cursim*, *saltuatum*, etc.; whereas *pedetentim* denotes at a foot's pace, in opp. to *curru*, *equo*, *volatu*, *velis*. (iii. 97.)

PAULISPER, see *Parumper*.

PAUPERTAS; INOPIA; EGESTAS; MENDICITAS. *Paupertas* (redupl. of *parum*) denotes poverty only as narrowness of means, in consequence of which one must economize, in opp. to *dives*, Cic. Parad. 6. Quintil. v. 10, 26, like *πενία*; whereas *ino pia* and *egestas* denote galling poverty, in consequence of which one suffers want, and has recourse to shifts; *ino pia*, like *ἀπορία*, objectively, as utterly without means, so that one cannot help one's self, in opp. to *copia* or *opulentia*; Cic. Parad. 6. Sen. Vit. B. 15. Tac. Hist. iii. 6;

egestas, like *ἐνδεῖα*, subjectively, as penury, when a man feels want, in opp. to *abundantia*; lastly, *mendicitas* (from *μαδίζειν*,) as absolute poverty, in consequence of which one must beg, like *πτωχεία*. The *pauper* possesses little enough; the *inops* and *egenus*, too little; the *mendicus*, nothing at all. In the kingdom of Plutus, according to the order of rank, the *pauperes* would occupy the middle station, who must live the life of citizens, and economize; the *inopes* and *egeni*, if not in a state of overwhelming necessity, would occupy the station of the poor, who live from hand to mouth, and must occasionally starve; the *mendici*, the station of the beggars, who, without property of any sort, or the means of earning it, live on alms. Cic. *Parad.* 6. *Istam paupertatem vel potius egestatem et mendicitatem tuam nunquam obscure tulisti.* Sen. *Ep.* 17. 50. Ovid, *Rem.* 748. Suet. *Gr.* 11. *Vixit in summa pauperie, et pæne inopia.* Plin. *Ep.* iv. 18. *Inopia vel potius, ut Lucretius ait, egestas patrii sermonis.* Cic. *Inv.* i. 47. *Propter inopiam in egestate esse.* (iii. 111.)

PAVIRE, see *Verberare*. PAX, see *Otium*.

PECCATUM, see *Delictum*. PECULARI, see *Vastare*.

PECULIARIS, see *Privus*.

PECUNIA; NUMMUS; MONETA. *Pecunia* (from *παχύνω*) is money, as a collective expression; *nummus* (*νόμιμος*) a piece of money, in reference to its value and currency; *moneta*, a coin in reference to its coinage and appearance. (vi. 240.)

PECUS; JUMENTUM; ARMENTUM; GREX. 1. *Pecus*, *pecoris*, is the most general expression for domestic beasts; *jumenta* and *armenta* denote the larger sort, bullocks, asses, horses; *pecus*, *pecudis* (from the Goth. *faihu*) the smaller sort, swine, goats, and especially sheep. 2. *Jumenta* denotes beasts used in drawing carriages, bullocks, asses, horses; *armenta* (*ἀρόματα*) beasts used in ploughing, oxen and horses, with the exclusion of cows, pack-asses, riding-horses,

etc., which are neither fit for drawing carriages, nor for the plough. 3. As a singular and collective noun, a *armentum* denotes a herd or drove of the larger cattle, like ἀγέλη; *grex* (from ἀγείρω) a herd or flock of the smaller animals, like ποίμνη, πῶι. Plin. Ep. ii. 16. Multi *greges* ovium, multa ibi equorum bouisque *armenta* (iv. 298.)

PECUS, see *Animal*. PEDETENTIM, see *Paulatim*.

PEDICA, see *Vincula*. PEJERARE, see *Perlucidus*.

PEJOR, see *Deterior*. PELAGUS, see *Mare*.

PELEGERE, PELLICERE, see *Perlucidus*.

PELLEX; CONCUBINA; MERETRIX; SCORTUM. 1. *Pellex* and the foreign word *pallaca* (παλλακή, παραλέγεσθαι,) mean the bed-fellow of a married man with reference to his wife, and in opp. to her, as her rival; whereas *concubina* means any bed-fellow, without further limitation than that she does not live in a state of lawful wedlock. Suet. Cæs. 49. *Pellucem* reginæ Dolabella Cæsarem dixit: comp. with Ner. 44. *Concubinas*, quas secum educeret. 2. *Pellex* and *concubina* are bound to one man; *meretrix*, *scortum*, *lupa*, *prostibulum*, are common prostitutes. 3. The *meretrices* and *scorta* are not so low as *lupæ*, *prostibula*. They exercise some choice and selection, and support themselves by the work of their own hands, from which *meretrices* derive their name (from *mereri*); *meretrices* are considered with ref. to the *class* they belong to; *scorta* (κόρη, κοράστιον), with ref. to their moral character, as enticing men to sin, like ἔταιραι, filles de joie. The *meretrices* are common; the *scorta*, lascivious and dissolute. (v. 241.)

PELLIS, see *Tergus*. PELLUCIDUS, see *Perlucidus*.

PENDERE, see *Hærere*. PENITUS, see *Plane*.

PENNA, see *Ala*. PENUS, see *Alimenta*.

PERCONTARI, s. *Rogare*. PERCUSSOR, see *Homicida*.

PERCUTERE, see *Interficere*.

PERDERE; PESSUNDARE; PERVERTERE; EVERTERE.

Perdere and pessundare denote complete destruction; perdere, by breaking to pieces, or by any other mode of destroying; pessundare (*πεξὸν θεῖναι*) by sinking, or any other mode of getting rid of; whereas evertere, pervertere, and subvertere merely denote throwing down; evertere, by digging up and tearing up what is fastened in the ground, in opp. to *fundare*, Plin. Pan. 34. Cic. Acad. iv. 10. Fin. ii. 25. Verr. iii. 18. Pis. 35; pervertere, by pushing down what stands fast; subvertere, by secretly digging under, and withdrawing the basis. Cic. Pis. 24. Provincia tibi ista manupretium fuerit non eversæ per te sed *perditæ* civitatis. Ad. Att. v. 16.

PERDERE, see *Amittere*. PEREGRINARI, s. *Proficisci*. PEREGRINUS, s. *Externus*, PEREMTOR, see *Homicida*. PERFERRE, see *Ferre*. PERFICERE, see *Finire*. PERFIDIOSUS, PERFIDUS, see *Fidus*.

PERFUGA; TRANSFUGA; PROFUGUS; FUGITIVUS; EXTORRIS; EXUL; PERFUGIUM; SUFFUGIUM; REFUGIUM. 1. Perfuga and transfuga denote the deserter who flees from one party to another, like *αὐτομόλος*; but the perfuga goes over as a delinquent, who betrays his party; the transfuga, as a waverer, who changes and forsakes his party; whereas profugus and fugitivus denote the fugitive, who forsakes his abode, but profugus is the unfortunate man, who is obliged to forsake his home, and, like a banished man, wanders in the wide world, like *φυγάς*; fugitivus, the guilty person, who flees from his duty, his post, his prison, his master, like *δραπέτης*. The perfuga and transfuga are generally thought of as soldiers; the profugus, as a citizen; the fugitivus, as a slave. Liv. xxx. 43. De *perfugis* gravius quam de *fugitivis* consultum. 2. Perfugium is an open secure place of shelter in serious dangers; suffugium, if not a secret, is at least an occasional and temporary place of shelter from inconveniences; refugium is a place of shelter pre-

pared, or at least thought of beforehand in case of a retreat. 3. *Profugus* denotes a merely physical state, something like fugitive; *extorris*, a political state, like homeless, or without a country; *exul*, a judicial state, like banished. The *extorris* suffers a misfortune, as not being able to remain in his native land; the *exul*, a punishment, as not being allowed. Appul. Met. v. p. 101. *Extorres et . . . velut exulantes.* (iv. 239.)

PERICLITARI, PERICULUM, see *Tentare*.

PERIMERE, see *Interficere*. PERIRE, see *Mors*.

PERLUCIDUS; PELLUCIDUS; PERLEGERE; PELLEGERE; PERLICERE; PELLICERE; PERJURARE; PEJERARE. 1. *Perlucidus* means very bright, whereas *pellucidus*, transparent. Cic. Civ. i. 57. 2. *Perlegere* means to read through, that is, from beginning to end; whereas *pellegere*, to read over, that is, not to leave unread. Plaut. Pseud. i. 1. 3. *Perlicere* means completely to inveigle, Liv. iv. 15. Tac. Ann. xiii. 48; whereas *pellicere*, to lead astray. 4. *Perjurare* means to swear falsely; *pejereare*, to violate an oath. (ii. 82.)

PERMITTERE, see *Concedere* and *Fidere*.

PERNEGARE, see *Negare*.

PERNICIES, see *Lues*. PERNIX, see *Citus*.

PERPERAM; FALSO; FALSE; FALLACITER. 1. *Perperam* (redupl. of *παρά*) denotes that which is not true, objectively, with reference to the object, as incorrect; whereas *falso*, subjectively, in reference to the person, as mistaken. 2. *Falso agere* has its foundation in error and self-deceit; whereas *false* and *fallaciter* happens against better knowledge and conscience; *false*, through fear and weakness of character; *fallaciter*, like deceitfully, with the wicked intention of deceiving and betraying. Comp. Tac. Ann. i. 1. *Tiberii res . . . ob metum false compositæ sunt*, according to Wolf's reading; comp. with Germ. 36. *Inter impotentes et validos falso quiescas.* 3. The ad-

jective *falsus* combines the notions of *falso* and of the participle *falsus*, and is distinguished only from *fallax*. Cic. Phil. xii. 2. *Spes falsa et fallax*. Tac. Ann. xvi. 33. *Specie bonarum falsos et amicitiae fallaces*. (i. 66.)

PERPETI, see *Ferre*. PERPETUUS, see *Continuus*.

PERQUAM ; VALDE ; ADMODUM ; MAGNOPERE. *Perquam* means, in an extraordinary degree, with an indication of astonishment on the part of the speaker ; whereas *valde*, very, *admodum*, tolerably, and *multum*, are a simple and quiet enhancing of the attributive, or of the verb ; *magnopere*, only of the verb. (v. 262.)

PERSEVERANTIA, see *Pervicacia*.

PERSONA, see *Larva*.

PERTINACIA, see *Pervicacia*.

PERVERTERE, see *Vertere* and *Perdere*.

PERVICACIA ; PERSEVERANTIA ; PERTINACIA ; CONTUMACIA ; DESTINATIO ; OBSTINATIO. 1. *Pervicacia* and *perseverantia* denote adherence to what is once resolved upon as a virtue ; *pervicacia* (from *vincere* ? *vigere* ?) has its foundation in natural energy of disposition ; *perseverantia*, in earnestness of character, formed by cultivation ; whereas *pertinacia* and *contumacia* as a fault ; *pertinacia* has its foundation in a stiff-necked adherence to what is once resolved upon, like obstinacy and stubbornness, in opp. to condescension ; *contumacia* (from *temere*, *contemnere*) in a haughty maintenance of one's free-will, even against proper and legitimate superiority, ¹ like insolence and refractoriness, in opp. to complaisance, *obsequium*. Tac. Ann. iv. 20. Hist. iv. 74. Accius apud Non. *Tu pertinacem esse, Antiloche, hanc prædicas, ego pervicaciam esse aio et a me uti volo*, etc. Cic. inv. ii. 54. *Unicuique virtuti finitimum vitium reperietur, ut pertinacia, quæ finitima persever-*

¹ [But, adhibere liberam contumaciam. Cic. Tus. 1, 29.]

antiae est: comp. with Balb. 27. Marc. 10. 2. *Pervicacia*, etc. denote persisting in a resolution once made; *destination* and *obstinatio* are more immediately connected with the making of the resolution; *destination*, the making of an unalterable resolution, decidedness; *obstinatio*, adhering to it in spite of insurmountable obstacles and reasonable remonstrances, obstinacy. (iv. 176.)

PESSULUS, see *Sera*. PESSUMDARE, see *Perdere*.

PESTILENTIA, PESTIS, see *Lues*.

PETERE; ROGARE; POSTULARE; EXIGERE; POSCERE; FLAGITARE. 1. *Pete*re and *rogare* are the most general expressions for asking any thing, whether as a request or as a demand, and stand therefore in the middle between *poscere* and *orare*, yet somewhat nearer to a request; *pete*re (from *ποθεῖν*) generally refers to the object which is wished for; whereas *rogare* to the person who is applied to; hence we say, *petere aliquid ab aliquo*, but *rogare aliquem aliquid*. Cic. *Verr.* * * *Iste petit a rege, et cum pluribus verbis rogat, uti ad se mittat*. Planc. 10, 25. Phil. ii. 30. Fam. ix. 8. and ii. 6. *Ne id quod petat, exigere magis quam rogare videatur*. Pseudoquintil. Decl. 286. Curt. iv. 1, 8. 2. *Postulare* and *exigere* denote simply a demand, without any enhancing accessory notion, as a quiet utterance of the will; *postulare* (diminutive of *πόθεσθαι*) more as a wish and will; *exigere*, more as a just claim; whereas *poscere* and *flagitare*, as an energetic demand; *poscere* (from *πόθεσθαι*) with decision, with a feeling of right or power; *flagitare*, with importunity, in consequence of a passionate and impatient eagerness. Tac. *Hist.* ii. 39. *Othone per literas flagitante ut maturarent, militibus ut imperator pugnæ adesset poscentibus; plerique copias trans Padum agentes acciri postulabant*. Cic. *Verr.* iii. 34. *Incipiunt postulare, poscere, minari*. Planc. 19. *Poscere atque etiam flagitare crimen*. Legg. i. 5. *Postulatur a te jamdiu vel flagitatur potius historia*. (v. 230.)

PETRA, see *Saxum*.

PETULANS; PROCAX; PROTERVUS; LASCIVUS. The petulans (*σπαταλῶν*) sins against *modestia* through wantonness, raillery, and needless attack; the procax, through importunity and boisterous forwardness; the protervus (from *proterere*? or *ταράξαι*?) from impetuosity and haughty recklessness; the lascivus, through unrestrained frolicsomeness and inclination for play. Hence *petulantia* has its foundation in aversion to rest and quietness, or in the love of mischief; *procacitas*, in assurance or complete impudence; *protervitas*, in a feeling of strength, or in insolence; *lascivia*, in high spirits, or the want of seriousness. (iii. 40.)

PIETAS, see *Diligere*.

PIGET; TÆDET; PÆNITET. *Piget* (from *παχύς*) means, what one can neither do nor suffer, in general terms; *tædet* (from *tardus*?) what one can no longer do or suffer; *pœnitet*, what one would fain never have done or suffered. (vi. 269.)

PIGRITIA, see *Ignavia*. PILUM, see *Missile*.PILUS, see *Crinis*.

PINGUIS; OPIMUS; OBESUS; CORPULENTUS. 1. *Pinguis* (*παχύς*, *πάνχυ*,) denotes fat, indifferently, or, on its dark side, as that component part of the body that is most without sensation and strength; thence, figuratively, sluggish: whereas *opimus* (from *πιμελῆς*) on its bright side, as a sign of plenty and good living; thence, figuratively, opulent. 2. *Obesus* denotes fatness, on its dark side, with reference to the unwieldiness connected with it, in opp. to *gracilis*, Cels. i. 3. ii. 1. Suet. Dom. 18; whereas *corpulentus*, on its bright side, with reference to the portliness connected with it. (v. 222.)

PINNA, see *Ala*.PIRATA, see *Præda*.PLACIDUS, see *Mitis*.PLAGA, see *Locus*, *Rete*, and *Vulnus*.PLANCÆ, see *Axis*.

PLANE; OMNINO; PRORSUS; PENITUS; UTIQUE. Plane means completely, in opp. to *pæne*, Cic. Brut. 97, 33; or *vix*, Att. xi. 9; omnino, altogether and generally, in opp. to partly, in some instances, with some exceptions; in opp. also to *magna ex parte*, Cic. Tusc. i. 1. Fam. ix. 15, or *separatim*, Plin. Ep. viii. 7, *ὅλως*; prorsus, exactly, in opp. to in some measure, or almost; penitus, thoroughly, deeply, in opp. to in a certain degree, or superficially, *πάντως*; utique [related to *ut cunque*, as *quisque* to *quicunque*: opp. *neutiquam*], at any rate, in opp. to at all events, or perhaps *ὅπωσδήποτε*. (v. 260.)

PLANUM, see *Æquum*.

PLERIQUE; PLURIMI. Plerique means a great many, in an absolute sense; plurimi, most, in a superlative sense. Tac. Ann. xiii. 27. *Plurimis equitum, plerisque senatorum non aliunde originem trahi.* (vi. 273.)

PLORARE, see *Lacrimare*. PLUMA, see *Ala*.

PLURIMI, see *Plerique*.

PLUVIA; IMBER; NIMBUS. Pluvia (from *πλεύσαι*) denotes rain as a beneficial natural phenomenon, which, as it falls on the land, the thirsty ground absorbs, like *ὕετός*; imber and nimbus involve the notion of an unfriendly phenomenon, which, falling in a particular district, disperses the fine weather; imber (*ὤμβρος*, from *μύρω*) so far as the rain is attended by cold and stormy weather; nimbus (from *nivere*, *νίφα*, *νίπτω*) so far as it is attended with cloudy weather. (ii. 88.)

POCULUM; CALIX; SCYPHUS; SIMPUVIA; CYATHUS; CRATER. 1. Poculum and calix denote, as old Latin words, any sort of drinking vessel, merely with reference to its use; poculum, a usual cup for meals; calix, a rarer chalice, or goblet, for feasts; whereas scyphus, cantharus, cymbium, cullinga, are foreign words, of Greek origin, denoting particular sorts of cups, with reference to their form. 2.

Poculum, etc. all serve as drinking cups; whereas the old Roman word *simpurnum*, and the modern *cyanthus*, are ladles to fill the *pocula* from the *crater*, as with the punch-ladle we fill the punch-glasses from the punch-bowl. (v. 318.)

POEMA, see *Canere*.

POENA, see *Vindicta*.

POENITENT, see *Piget*.

POETA, see *Canere*.

POLLERE, see *Posse*.

POLLICERI; PROMITTERE; SPONDERE; RECIPERE.

Pollicori (from pro and loqui, $\lambda\alpha\kappa\epsilon\iota\nu$) means to promise, generally from a free impulse, and as an act of obliging courtesy, like $\epsilon\pi\alpha\gamma\gamma\epsilon\lambda\lambda\sigma\delta\alpha\iota$; *promittere*, to promise, generally, at the request of another, as an act of agreement, and in reference to the fulfilment of the promise, like $\bar{\iota}\pi\iota\sigma\chi\nu\epsilon\iota\sigma\delta\alpha\iota$; *spondere* and *despondere* ($\mu\epsilon\tau\alpha\sigma\pi\omega\delta\omega\nu$) to promise in a solemn manner, as the consequence of a stipulation with judicially binding strength, as to pledge one's self, $\epsilon\gamma\gamma\nu\omega\nu$; *recepit oro*, to take upon one's self, and pass one's word of honor, as an act of generosity, inasmuch as one sets at ease the mind of a person in trouble, like $\bar{\alpha}\nu\alpha\delta\epsilon\chi\sigma\delta\alpha\iota$. The *pollicens* makes agreeable offers, the *promittens* opens secure prospects; the *spondens* gives legal security; the *recipiens* removes anxiety from another. Cic. Att. xiii. 1. Quoniam de testate *polliceris* vel potius *recipis*; for the *pollicens* only engages his good-will, the *recipiens* undertakes to answer for consequences. Sen. Ep. 19; Jam. non *promittunt de te*, sed *spondent*. Cic. Fam. vii. 5. Neque minus ei prolixe de tua voluntate *promisi*, quam eram solitus de mea *polliceri*; for with regard to Trebatius, Cicero could only express his hope, with regard to himself he could actually promise. (iv. 109.)

POLLUERE, s. *Contaminare*. POMPA, see *Fimus*.

PONDO, see *Libra*. PONDUS, see *Moles*.

PONTUS, see *Mare*. POPINA, s. *Deversorium*.

POPULARI, see *Vastare*. POPULUS, see *Gens*.

PORECA; SULECUS; LIBRA. PORECA (from $\sigma\pi\alpha\pi\alpha\gamma\alpha\iota$)

is the ridge between two furrows, the soil thrown up; *sulcus* (*όλκός*) the furrow itself, the trench made by the plough; *lira* (*λέχπιος*?) sometimes one, sometimes the other, (vi. 277.)

PORCUS, see *Sus*.

PORTARE, see *Ferre*.

PORTENTA, see *Auguria*.

PORTIO, see *Pars*.

POSCERE, see *Petere*.

POSSE; QUIRE; VALERE; POLLERE. 1. *Posse* and *quire* were originally transitive; *posse* (from *πότνιος*) denotes being able, as a consequence of power and strength, like *δύνασθαι*; *quire* (*κοεῖν*) as the consequence of complete qualification, like *οἶν τ' εἶναι*. Cic. *Tusc.* ii. 27. *Barbari ferro decertare acerrime possunt*, *qui*litter *aegrotare non queunt*; whereas *valere* and *pollere* are intransitive. Hence we say, *possum* or *queo vincere*, but *valeo* or *polleo ad vincendum*. 2. *Valere* (from *έλεῖν*) means to possess the right measure of strength, and thereby to match another, in opp. to insufficient strength, like *στένειν*; whereas *pollere* (*πολλός*) means to have very considerable strength and means, and thereby to distinguish one's self from others, in opp. to an ordinary degree of strength, like *ισχύειν*. iv. (160.)

POSSIDERE, see *Tenere*.

POSTERITAS, see *Stirps*.

POSTREMUS, see *Extremus*.

POSTULARE, see *Petere*.

POTARE, see *Bibere*.

POTENTIA; POTENTATUS; POTESTAS; VIS; RÖBUR.

Potentia, *potentatus*, and *potestas* (*πότνιος*) denote an exterior power, which acts by means of men, and upon men; whereas *vis* and *rōbur* denote an interior power and strength, independent of the co-operation and good-will of others. *Potentia* denotes a merely factitious power, which can be exerted at will, like *δύναμις*; *potentatus*, the exterior rank of the ruler, which is acknowledged by those who are subject to him, like *δυναστεία*; *potestas*, a just and lawful power, with which a person is entrusted, like *εξουσία*. Tac. *Ann.* xiii. 19. *Nihil tam fluxum est*

quam fama *potentiae* non sua *vi* nixæ. *V i s* (*is*) is the strength which shows itself in moving and attacking, as an ability to constrain others, like *κράτος*; *r o b u r* (from *έρρωσθαι*) the strength which shows itself in remaining quiet, as an ability to resist attack, and remain firm, like *ρόμη*. (v. 83.)

POTESTAS, see *Occasio*.

PRÆBERE; EXHIBERE; PRÆSTARE; REPRESENTARE.

Præbere and exhibere denote a voluntary act of the giver, by which a want or wish of the receiver is satisfied; the *præbens* (*præhibens*) is considered in relation to the receiver, to whom he gives up what he himself before possessed; the *exhibens*, in relation to the world at large, and generally gives to him who has the best claim, what he himself before possessed; whereas præstare and repræsentare denote an involuntary act of the giver, who only fulfils a duty, as to perform or discharge; the *præstans* releases himself from an obligation by discharging it, in opp. to being longer in a state of liability; the *repræsentans* fulfils a promise, in opp. to longer putting off. (iv. 132.)

PRÆCEPTOR, see *Doctor*.

PRÆCIPERE, see *Jubere*.

PRÆCLARUS, see *Eminens*.

PRÆDA; MANUBIÆ; SPOLIA; EXUVIAE; RAPINA.

1. Prædia and manubiae denote booty only as a possession and gain that has been made by conquest; whereas spolia and exuviae, at the same time, as signs of victory and of honor. 2. Præda denotes any sort of booty; whereas manubiae only the honorable booty of the soldier, taken in war; and rapina, the dishonorable booty of the *prædo*, who violates the peace of the country, robbery. (iv. 337.) 3. Prædo is the robber in general, in as far as he commits the robbery with his own hands, like *ληστής*, as a species of *latro* (from *δλετήρ*) the highwayman, who lays wait for travellers, like *σίνις*, and *pirata* (*πειρατής*) the sea-robber; whereas raptor means the

robber of some particular person or thing, like *ἀρπακτήρ*.

PRÆDICERE, see *Divinare*.

PRÆDITUS; INSTRUCTUS; EXSTRUCTUS; ORNATUS.

1. *Præditus* (*præ-δετός*) refers to a distinction which sheds lustre; *instructus* and *exstructus* to a qualification which attests usefulness; *ornatus* refers to both, for *ornamentum* is not, on the one side, that which is merely of use, like *instrumentum*, nor, on the other, that which is merely for show, like *decur*, but that which is of such eminent utility as to be prized even as an ornament. *Instructus* paints the qualification, etc., as a perfection which protects and secures; *ornatus*, as an accomplishment of an imposing nature. It is only in a higher point of view, and with reference to ideal claims, that *ornatus* is considered as a want; but, according to ordinary pretensions, it passes for a distinction of life. Cic. Phil. x. 4: *Græcia copiis non instructa solum, sed etiam ornata.* Sen. Tranq. 9. *Sicut plerisque libri non studiorum instrumenta, sed cœnationum ornamenta sunt.* 2. *Instructus* refers to persons and things, which act either offensively or defensively; *exstructus* to things which are for the most part only destined to be acted upon; for example, we say, *instructæ naves* but *exstructæ mensæ*. The *exstructa* are absolutely ready; the *instructa* are only relatively so, only fully prepared to be employed according to their destination. (iii. 260.) 3. *Instructus* refers to the possession of the means; *paratus* to the readiness of the possessor to employ them. (vi. 175.)

PRÆDIUM, see *Villa*.

PRÆGNANS; GRAVIDUS; FÆTUS; FORDUS; INCENS. *Prægnans* (from *γενέσθαι*, *gnasci*) denotes pregnancy quite in a general sense; *gravidus*, that of human beings; *fœtus*, *fordus*, *incens*, that of animals, as with young; *fœtus* (from *φύω*) that of all animals; *fordus* or *hordus* (*φοράς*) that of cows; *incens* (*έγκυος*) that of small animals, and

particularly of swine. Varro, R. R. ii. 5. Quæ sterili est vacca, taura appellatur; Quæ *prægnans*, *horda*. *Gravida mulier* is the physical and medical expression, like ἔγκυος; *prægnans*, the more select and decorous expression, something like 'in a family way.' (v. 226.)

PRÆMIUM; PRETUM; MERCES. *Præmium* is a prize of honor, that confers distinction on the receiver, as a reward, in opp. to *pæna*; Tac. Ann. i. 26. Cic. Rep. iii. 16. Rabir perd. 11. Liv. xxxvi. 40, like ἀδλον, γέρας; whereas *pretium* and *merces* are only a price, for the discharge of a debt, as a payment; *pretium*, as a price for an article of merchandise, in opp. to *gratia*, Cic. Verr. ii. 36. Suet. Galb. 15. Appul. Apol. p. 296, like ὀνος; *merces* denotes wages for personal services of some duration, or hire for something hired, like μισθός. (iv. 139.)

PRÆS, see *Sponsor*. PRÆSAGIRE, see *Divinare*.

PRÆSENTEM ESSE, see *Adesse*.

PRÆSENTIRE, see *Divinare*.

PRÆSTANS, s. *Eminens*. PRÆSTOLARI, see *Manere*.

PRÆTEREA; INSUPER; ULTRO. *Præterea* intimates something that completes what is gone before, as πρὸς τούτοις; *insuper*, something in addition to what is gone before, like προσέτι; lastly, *ultro*, something that exceeds what has gone before, so striking as to cast it into the back-ground. (iii. 108.)

PRÆVIDERE, see *Divinare*. PRAVITAS, see *Malitia*.

PRECARI, see *Rogare*. PREHENDERE, s. *Sumere*.

PRETUM, see *Præmium*.

PRIDEM; DIU; DUDUM; DIUTURNUS; DIUTINUS.

1. *Pridem* (πρὶν δή) denotes a point of time, as long before; *diu* and *dudum*, a space of time as long since; *diu* denotes many days, months, years ago; *dudum* (δαρόν?) several minutes or hours since. *Jam pridem mortuus est* means, he died long ago, as an aorist; *jam diu mortuus est*, he has already long been in his grave as a perfect. Cic. Cat. i. 1. *Ad mortem te duci jam pridem oportebat*; in te conferri pes-

tem illam quam tu in nos omnes *jamdiu* machinaris. Tac. Ann. xv. 64. Seneca Annaeum *diu* sibi amicitiae fide et arte medicinæ probatum orat, provirain *pridem* venenum promeret. 2. *Diutinus* denotes long duration indifferently, as something long in a general sense, or with praise, as something lasting and possessing durability, in opp. to that which quickly passes away, like *χρόνιος*; whereas *diutinus*, with blame, something protracted and wearisome, like *αιώνιος*. Cic. Senect. 19. Nihil mihi *diutinum* videtur, in quo est aliquid extrellum: comp. with Fam. xi. 8: *Libertatis desiderio et odio diutinæ servitutis.*

PRIMORDIUM, see *Initium*.

PRIMORES; PRINCIPES; PROCERES; OPTIMATES. *Primores* and *principes* denote the most eminent persons in a state, as a class of the most influential and respectable citizens, in opp. to insignificant persons; *primores*, so far as they are so by their connections, birth, power, and credit; *principes*, so far as they have raised themselves by their intellect, commanding talent, and activity to take the lead in debates, to be at the head of parties, to be the first men even among the *primores*, and in the whole state; whereas *proceres*, as far as they are so from their natural position, as the nobility, in opp. to the commonalty; *optimates*, as a political class, as the aristocracy, in opp. to the democracy. Accius apud Non. *Primores procerum provocaret nomine.* (v. 346.)

PRIMUS; PRINCEPS; IMPERATOR; CÆSAR. 1. *Primus* is the first, so far as, in space of time, he makes his appearance first, and others follow him; *princeps*, so far as he acts first, and others follow his example. (v. 344.) 2. *Princeps* means the Roman emperor, as holder of the highest civil power, which gradually devolved to him as *princeps senatus*; whereas *imperator*, as holder of the highest military power, inasmuch as, except him and the members of his family, no one had any longer a claim to the title of *imperator*;

lastly, Cæsar means the Roman emperor, as a member, and from the time of Galba, as a mere successor, of the imperial family and dynasty.

PRINCIPUM, see *Initium*.

PRISCUS; PRISTINUS; see *Antiquus*.

PRIVUS; PROPRIUS; PECULIARIS. *Privus* means one's own, in opp. to *alienus*, that which belongs to another, like *oiketos*; *proprius*, that which is exclusively one's own, in opp. to *communis*, that which is common, like *idios*; lastly, *peculiaris*, that which is especially one's own, in opp. to *universalis*, that to which all are entitled. (iv. 344.)

PROBRUM, see *Ignominia* and *Maledictum*.

PROBUS see *Bonus*. PROCAX, see *Petulans*.

PROCCELLA, see *Ventus*. PROCERES, see *Primores*.

PROCERA, see *Altus*. PROCLIVIS, see *Pronus*.

PROCRASTINARE, see *Differre*.

PROCUL; LONGE; EMINUS; E LONGINQUO. 1. Procul means at a considerable distance, but yet generally within sight, in opp. to *juxta*, Tac. II. ii. 74, like $\alphaποθεν$; whereas longe, at a great distance, generally out of sight, in opp. to *prope*, Plin. Ep. vii. 27, like $\tauηλε$. 2. Eminus means at such a distance as to be in reach only of missile weapons, in opp. to *cominus*, like $\piρρωθεν$; whereas *longinquo*, from afar, means from a great distance, in opp. to *e propinquo*, like $\tauηλοθεν$.

PRODIGIA, see *Auguria*.

PRODIGUS; PROFUSUS; HELLUO; NEPOS. *Prodigi-*
gus and *profusus* denote prodigality, as a single
feature in a man's character; *prodigus* (from $\delta\acute{e}χ\omega?$)
inasmuch as he regards not the value of money, and
neither can nor will carefully put it out to interest, from
a genial disposition, as the squanderer; *profusus*, in-
asmuch as he thinks nothing too dear, that can minister
to his pleasures, from levity of character, as the spend-
thrift; whereas *helluo* and *nepos* denote prodigality
as pervading the whole character, which shows it-

self fully in the quality of prodigality; *helluo* (from $\chiλιδή$) the habitual gourmand and glutton; *nepos* ($\alphaναπότης$) a young and hærebrained prodigal, who runs through his own property and that of his parents. (vi. 286.)

PRÆLIUM, see *Pugna*.

PRFERRE, see *Differre*.

PROFICISCI; ITER FACERE; PEREGRINARI. 1. *Proficisci* (from *facere*, *faccere*,) denotes only the starting-point of a journey, as to set out, *πορεύεσθαι*; whereas *iter facere* and *peregrinari*, the duration, as to travel, *όδοιπορεῦν*. 2. *Iter facere* applies to an inland journey, as well as to travelling abroad; but *peregrinari*, *ἐκδημεῖν*, supposes that one travels beyond the bounds of one's own country; in which case the *peregrinatio* lasts, even when the point of destination is arrived at, and the *iter* ended. (ii. 133. iv. 69.)

PROFITERI, see *Fateri*.

PROFUGUS, see *Perfuga*.

PROFUSUS, see *Prodigus*.

PROGENIES, see *Stirps*.

PROHIBERE, see *Arcere*.

PROLES, see *Stirps*.

PROLIXI, see *Passi*.

PROLOQUI, see *Eloqui*.

PROMITTERE, s. *Polliceri*.

PRONUNCIARE, s. *Eloqui*.

PRONUS; PROCLIVIS; PROPENSUS. *Pronus* (from $\piρών$, $\piρηνής$,) in its moral meaning denotes inclination in general; *proclivis*, oftener the inclination to something good; *propensus*, to something bad. (vi. 287.)

PROPALAM, see *Aperire*.

PROPE, see *Pæne*.

PROPENSUS, see *Pronus*.

PROPERUS, see *Citus*.

PROPINQUUS, s. *Necessarius*.

PROPRIUS, s. *Privus*.

PROROGARE, see *Differre*.

PRORSUS, see *Plane*.

PROSAPIA, see *Stirps*.

PROSEQUI, s. *Comitari*.

PROSPER, see *Felix*.

PROTERVUS, s. *Petulans*.

PROTINUS, see *Repente*.

PRUDENS, see *Sapiens*.

PSALLERE, see *Canere*.

PUDENS; PUDIBUNDUS; PUDICUS, see *Custus*.

PUELLA, see *Virgo*.

PUER; INFANS; ADOLESCENS; JUVENIS; VIR; VETUS; SENEX. *Puer* (from *pārere*, *πάτεις*,) in a wider sense, is the man in his dependent years, so long as he neither can be, nor is, the father of a family, as a young person, in three periods, as *infans*, *νήπιος*, *παιδίον*, from his first years till he is seven; as *puer*, in a narrower sense, *παῖς*, from his seventh year till he is sixteen; as commencing *adolescents* (from *ἀλληλειν*) a youngster, *μειράκιον*, *νεανίας*, from his sixteenth year. *Juvenis*, in a wider sense, is as long as he remains in his years of greatest strength, from about the time of his being of age to the first appearances of advanced age, as the young man *νέος*, which also may be divided into three periods;— as ceasing to be *adolescents*, from his eighteenth year; as *juvenis* (from *ζέω*) in a narrower sense, *νεανίας*, from his four-and-twentieth year; as beginning to be *vir*, *ἀνήρ*, from his thirtieth year. *Maturus* is the man in his ripest years, when the wild fire of youth has evaporated, and may be divided into three periods;— as ceasing to be *vir*, *ἀνήρ*, from his fortieth year; as *vetus*, *γέρων*, from his fiftieth year; as *senex*, (*ἀναξ*) *πρεσβύτης*, from his sixtieth year. (v. 45.)

Pugio, see *Gladius*.

PUGNA; ACIES; PRÆLIMUM. *Pugna* (*πυκνή*, *πύξ*,) denotes in a general sense, any conflict, from a single combat to the bloodiest pitched battle, like *μάχη*; *acies*, the conflict of two contending armies drawn up in battle array with tactical skill, the pitched battle; *prælimum* (from *πρυλέεις*) the occasional rencontre of separate divisions of the armies, as an engagement, action, skirmish, like *συμβολή*. (v. 189.) [No: *prælimum* is frequently used of *general* engagements: e. g. *illustissimum est prælimum apud Platæas. Nep.*]

PUGNARE; CONFIGERE; DIMICARE; DIGLADIARI.

1. *Pugnare* and *configere* mean, to decide a quarrel by force, generally in a mass, in a battle; *dimicare* and *digladiari*, to decide a quarrel by

arms, and generally in a single combat. 2. *Pugnare* denotes a battle, more with reference to its form, and on its brightest side, as requiring skill and courage; *configere*, as a mere engagement, in consequence of an occasional collision, on its rough side as aiming at slaughter and carnage. Cic. *Balb.* 9. *Qui cum hoste nostro cominus sæpe in acie pugnavit*: comp. with *Off.* i. 23. *Tenerc in acie versari et manu cum hoste configere*, immane quiddam et belluarum simile est. *Or.*, *Nep. Eum.* 4. and 8. 3. *Dimicare* denotes a fight with weapons agreed upon by the parties, such as swords, spears, lances, clubs, and gives the harmless image of a man who fights in his own defence; whereas *digladiari* denotes a fight with sword or poniard, and gives the hateful image of a practised gladiator, whose calling and art consist in nothing but fighting and assassinating. Cic. *Tusc.* iv. 19. *Convenit dimicare pro legibus, pro libertate, pro patria*: comp. with *Leg. iii.* 9. *Iis sicis, quas ipse se projecisse dicit in forum, quibus inter se digladientur cives.* (v. 187.)

PULCHER, see *Formosus*. PULLUS, see *Ater*.

PULPA, see *Caro*. PULSARE, see *Verberare*.

PULVINAR, see *Culcita*.

PUNGERE; STIMULARE. *Pungere* means to thrust at with any pointed instrument, in order to inflict a wound or occasion pain; whereas *stimulare*, with a sharp-pointed or penetrating instrument, in order, by inflicting pain, to rouse to watchfulness and activity. (vi. 292.)

PUNIRE, see *Vindicta*.

PURGATIO; EXCUSATIO; SATISFACTIO. *Purgatio* consists, like justification, in clearing one's self of a suspicion or accusation by proving it groundless; *excusatio*, like making an excuse, is acknowledging something wrong, but with the assertion of, or reference to, subjective innocence; *satisfactio*, like atonement, is the satisfaction made to the suffering, or injured party, in case of innocence, by *purgatio* or *excusatio*.

cusatio, — in case of guilt, by *veniæ petitio* or by *pœna* (vi. 293.)

PURUS; MUNDUS; MERUS; PUTUS; MERACUS. 1. Purus ($\psi\omega\rho\sigma$) denotes purity, as a synonyme of *integer*, and in opp. to *contaminatus*, like $\kappa\alpha\theta\rho\sigma$, Suet. Vesp. 9; whereas mundus, as a synonyme of *nitidus*, and in opp. to *spurcus* or *sordidus*, like $\kappa\omega\rho\phi\sigma$; Senec. Ep. 70. Sall. Jug. 85. Hor. Sat. ii. 1, 65; lastly, merus (from $\mu\epsilon\rho\omega$) as a synonyme of *simplex*, and in opp. to *mixtus*, like $\acute{\alpha}\kappa\eta\rho\alpha\tau\sigma$, $\acute{\alpha}\kappa\epsilon\rho\alpha\tau\sigma$. Colum. iii. 21. 2. Purus is the general and popular, putus, or usually purus putus, purus a c putus, the technical expression for the purity of gold and silver, that are solid and without alloy. 3. Merus denotes anything unmixed, indifferently, or with praise, as a mixture may be an adulteration; whereas meracus refers especially to unmixed wine, and, figuratively, it is transferred to other objects, and means unmixed in a bad sense, as that which is without its proper ingredients, like the old German word, eitel, thin and poor in quality, in opp. to *temperatus*. Cic. Rep. i. 43. (iii. 204.)

PUS, see *Sanies*. PUSILLUS, see *Parvus*.

PUTARE, see *Censere*. PUTUS, see *Purus*.

Q.

QUÆRERE; SCRUTARI; RIMARI; INVESTIGARE; INDAGARE. 1. Quærere denotes seeking, in a general sense, as the wish and want to get at something; whereas scrutari, rimari, investigare, and indagare, involve the accessory notion of taking pains. 2. Scrutari and rimari mean to search for something hidden; scrutari (from $\gamma\rho\upsilon\tau\eta$) by rummaging, with evident interest and eagerness; rimari, by digging for, with evident exertion and skill on the part of the searcher; whereas investigare and inda-

gare mean to search after something at a distance; investigare, like the huntsman, who cautiously follows the visible track of the wild animal; indagare (from δέχεσθαι, δέχειν,) like the hound who, guided by instinct, follows the scent. Curt. ix. 10. 11. Famem sentire cooperunt, radices palmarum ubique rimantes: comp. with ix. 9. 5. *Scrutati omnia tuguria tandem latentes reperere.* Or, Tac. Ann. vi. 3. *Rimans secreta omnium;* that is, what were intentionally kept secret; with xii. 52. Quasi finem principis per Chaldæos scrutaretur; which was done without opposition. (v. 121.)

QUÆSTUS, see *Lucrum.*

QUARE, see *Cur.*

QUE, see *Et.*

QUESTUS; QUIRITATIO; QUERIMONIA; QUERELA. *Questus* and *Quiritatio* are expressions of pain; *questus*, in single, *quiritatio* in continued tones of lamentation; whereas *querimonia* and *querela* are expressions of indignation; *querimonia* in the just feeling of the injured person, who will not brook an act of injustice; *querela* in, for the most part, the blamable feeling of the discontented person, who will brook no hardship. The *Querimonia* is an act of the understanding, and aims at redress or satisfaction; the *querela* is an act of feeling, and aims, for the most part, only at easing the heart. Cic. Cæcil. 3. In populi Romani quotidiana *querimonia*: comp. with Fam. v. 14. Tu non intelliges te *querelis* quotidiani nihil proficere. (v. 310.)

QUIES; TRANQUILLITAS; REQUIES. 1. *Quies* (from κεῖσθαι ?) denotes absolute rest, in opp. to activity in general, like *ἡσυχία*; *tranquillitas*, quietness in acting, in opp. to hasty or passionate activity, like *έκηληία*. Sen. Ep. 3. Et *quiescenti* agendum et agenti *quiescendum* est; comp. with Cic. Top. 3. Ut aut perturbentur animi aut *tranquillentur*. Hence is *quietus* allied in sense with *otiosus*, *segnis*, *languidus*; whereas *tranquillus* with *lenis*, *placidus*, *moderatus*. 2. *Quies* is rest in itself; *requies*,

rest after activity and exertion. Curt. ix. 6. § 2. Ne *quies* corpori invalido adhuc necessaria pulsu remorum impediretur: comp. with § 3. Placuit hic locus ad suam et militum *requiem*. (i. 80.)

QUIRE, see *Posse*.

QUIRITATIO, see *Questus*.

QUISQUE; QUIVIS; QUILIBET; UNUSQUISQUE; OMNES; UNIVERSI; CUNCTI; TOTUS. 1. *Quisque*, *quibus*, and *quilibet*, denote a totality, which is cut up into several individualities; whereas *omnes*, *universi*, and *cuncti*, denote a combined totality. 2. *Quisque* means each individual; *quibus*, any individual you choose, without exception, and with emphasis; *quilibet*, any individual whatever, without selection, and with indifference, like *όστισον*, synonymously with *primus quisque*, *ό τυχών*. Propert. ii. 6, 26. *Templa pudicitiae quid opus statuisse puellis, si cuius nuptae cuilibet esse licet?* apud Lachmann. Cic. Fam. viii. 10. *Quidvis quamlibet* tenue munusculum. 3. *Quisque* is an enclitic, that is, throws back the accent on the preceding word, and in prose never stands at the beginning of a sentence, like *ἔκαστος*; whereas *unusquisque* is accented and emphatic, like *εἷς ἔκαστος*. 4. *Unusquisque* denotes each individual, in opp. to some individuals; whereas *singuli*, individuals, in opp. to the undivided totality, like *ἔκαστοι*. 5. *Omnes* (*ἄπαντες*) denotes all without exception, merely as a totality, in opp. to *nemo*, *unus*, *aliquot*. Cic. Sext. 12, 27. Off. iii. 6, like *πάντες*; whereas *universi*, all taken collectively, in opp. to *singuli* and *unusquisque*. Cic. N. D. ii. 17. 65, 66. Off. iii. 6, like *σύμπαντες*; lastly, *cuncti* (*ξυνεκτοί*) all in their combined reality, in opp. to *dispersi*, like *ἄπαντες*. Liv. vii. 35. *Admonitione paventibus cunctis* quum omnium in se vertisset oculos Decius. Nep. Dat. 5. Qui illum unum pluris quam se *omnes* fieri videbant. Quo facto *cuncti* ad eum opprimendum consenserunt. 6. *Totus*, *solidus*, and *integer* denote

that which is originally a whole, but which is liable to fall to pieces by accident, like ὄλος; whereas ὁμοιος, ὁμικρος, and εὐνετος, denote original individualities, which form a whole by their association, like πᾶς, σύμπας, ἄπας. (iv. 352.)

QUOTIDIE; IN SINGULOS DIES. Quotidie applies to things that are daily repeated; whereas in singulos dies, to things that, from day to day, are making an advance. Cie. Att. v. 7. *Quotidie vel potius in singulos dies breviores literas ad te mitto.* Fam. vi. 4. Catil. i. 2.

R.

RABIES, see *Amens.*

RADIARE, see *Lucere.*

RAMI; RAMALIA; VIRGA; TERMES; TURIO; SURCULUS; TALEA; SARMENTUM; STOLO; VIRGULTUM; FRUTICETUM. 1. R a m i and r a m a l i a are the boughs of a tree; r a m i (from *ράχος*) the living, green boughs, Σαλλοί; r a m a l i a, the withered dry boughs. Whereas v i r g a, t e r m e s, t u r i o, s u r c u l u s, t a l e a, s a r m e n t u m, and s t o l o, are only twigs; v i r g a, and the words of rare occurrence, t e r m e s o l i v a e, and t u r i o l a u r i, without any accessory reference, like κλάδος, κλών, κλῆμα; s u r c u l u s and t a l e a as members and offspring of the tree, which as scions and shoots should be subservient to the parent-stock, like ὄρσός; s a r m e n t u m and s t o l o, as mere off-shoots of the tree, are set aside, and cast away; s a r m e n t u m (from s a r p e r e, ἄρπη,) as a completely useless twig; s t o l o, as at the same time an injurious sucker. 2. V i r g u l t u m is a place grown over with bushes, and not bare; f r u t i c e t u m (from f r u t i c e s) a place grown over with shrubs, and not passable. (v. 283.)

RAPINA, RAPTOR, see *Præda.*

RECENS, see *Novus.*

RECIPERE, see *Polliceri* and *Sumere*.

RECITARI, see *Eloqui*.

RECONDERE, see *Celare*. RECORDARI, s. *Meminisse*.

RECUPERARE, s. *Sumere*. RECURVUS, see *Curvus*.

RECUSARE, see *Negare* and *Spernere*.

REDIMERE, see *Emere*. REDIRE, see *Reverti*.

REDOLERE, see *Oleare*. REDUNCUS, see *Curvus*.

REDUNDARE, s. *Abundare*. REFELLERE, see *Refutare*.

REFUGIUM, see *Perfuga*.

REFUTARE; CONFUTARE; REFELLERE. 1. Refutare and confutare (from sputare? or *φοιτᾶν*?) denote a refutation, in whatever manner; refellere (from fallere) on good grounds, and by convincing arguments. 2. The refutans acts on the defensive in refuting the arguments that are opposed to him; the confutans, on the offensive, in exposing their nullity, and cutting them up. Cic. Font. 1. Plus laboris consumo in pescendis testibus quam defensores in *refutandis*; comp. with N. D. ii. 17. Cujus opinionis levitas *confutata* a Cotta non desiderat orationem meam (iv. 43.)

REGALIS, see *Regius*.

REGIO, see *Locus*.

REGIUS; REGALIS. Regius means, what belongs to a king, and descends from kings; regalis, what is suitable to a king, and worthy of him. (iv. 93 v. 48.)

RELIGIO; FIDES. Religio (from *ἀλέγειν*) is conscientiousness, on the ground of an inward obligation, through the conscience; fides (from *πιστεῖν*) on the ground of an outward obligation, through a promise. (vi. 268.)

RELINQUERE; DESERERE; OMITTERE; DESTITUIERE; DESOLATUS. 1. Relinquere, to leave behind, has reference to an object, to which one stands in a mere outward and local relation of proximity; whereas deserere and omittere, to an object to which one stands in an inward and moral relation as an owner or friend; desertio, like leaving in the lurch, has its

ground in cowardice, or other forgetfulness of duty, in opp. to *defensio*, *tutatio*; *omissio*, like giving up, has its ground in a conviction of being able to dispense with, in opp. to *obtinere*. Tac. Dial. 16. *Partes quas intellexerimus te non tam omisisse quam nobis reliquisse*. And 9. *Relinquenda* conversatio amicorum et jucunditas urbis, *deserenda* cætera officia. Cic. Verr. i. 4, 11. *Desertum* exercitum, *relictam* provinciam. 2. *Deserere* means to forsake, and expose to a possible and remote danger; *desertuere* to an actual and impending danger. Curt. iv. 2, 32. *Desertus*, *destitutus*, hostibus deditus. Liv. vi. 2. Quod defensores suos in ipso discrimine periculi *destituat*. 3. *Desertus* and *destitutus* denote, especially, forgetfulness of duty; whereas *desolatus*, the unmercifulness of the action. Suet. Cal. 12. *Deserta*, *desolataque reliquis* sub-sidiis aula. (iii. 290.)

RELIQUI, see *Cæteri*.

REMEDIUM, see *Mederi*.

REMINISCI, see *Meminisse*.

RENIDERE, see *Ridere*.

RENUERE, see *Negare*.

REPAGULUM, see *Sera*.

REPANDUS, see *Curvus*.

REPENTE; SUBITO; EXTEMPO; E VESTIGIO; ILLICO; STATIM; PROTINUS; CONFESTIM; CONTINUO. *Re-pente* and *subito* denote suddenly; *repens* means sudden, in opp. to *exspectatus*, expected, Cic. Tusc. iii. 22; to sensim, Cic. Off. i. 33. Suet. Tib. 11, like $\epsilon\xi\alpha\pi\iota\nu\eta\varsigma$; but *subitus*, in opp. to foreseen, ante provisus, Cic. Tusc. iii. 22; *meditatus*, Plin. Ep. i. 16; *paratus*, Cic. Or. i. 33, like $\pi\alpha\rho\chi\rho\eta\mu\alpha$. *Extemplo* and *e vestigio*, in opp. to delay; *extemplo* (ex tempore) in a moment, with reference to time; *e vestigio*, on the spot, sur-le-champ, with reference to place. *Illico* and *ilicet*, in opp. to slowness; *illico* (in loco) is used in prose, like $\pi\alpha\rho\alpha\tau\iota\kappa\alpha$; *ilicet*, by writers of comedy and poets. *Statim* and *protinus*, in opp. to, at a future time; *statim*, immediately, in opp. to *deinde*, Tac. Ann. vi. 3; *postea*, Suet. Cl. 39. A. 51. N. 34, like $\epsilon\nu\delta\iota\varsigma$; *protinus*,

forthwith, like *προκα*. Confestim and continuo, in opp. to ex intervallo, Cic. Inv. ii. 12. (v. 157.)

REPERE; SERPERE; SERPENS; ANGUIS; COLUBER.

1. Reperere means, with small feet and short steps, to move slowly along, to creep; whereas serpere, without feet, by merely twisting the whole body, and without noise to move forward, to creep on the belly.

2. Serpens (*έρπων*) is the general name for whatever creeps like a snake, like *έρπετόν*; anguis (*έγχος*, *έγχελος*?) is a great formidable snake, *օφις*; coluber (*άσκαλαφος*) a small, spiteful snake, *έχις*, *έχιδνα*. (v. 341.)

REPERIRE, see *Invenire*.

REPETERE, see *Iterum*.

REPREHENDERE; VITUPERARE. Réprehendere has in view the amendment of a fault, and warning for the future, like showing the right path, and *μέμψις*; vituperare (from vitii *πεπαρεῖν*) has in view the acknowledgment of a fault, better judgment, shame and repentance, like a rebuke, and *ψόγος*. Reprehension is in opp. to *probatio*; for examples, see Cic. Or. 48, 159. Mur. 20, 142. Senec. Vit. B. 1; whereas vituperatio is in opp. to *laudatio*; for examples, see Cic. Fat. 5. Off. iii. 32. Quintil. iii. 7, 1. (ii. 259, iii. 323.)

REPUDIARE, see *Negare*.

REPUDIUM; DIVORTIUM. Repudium is a one-sided putting away of a betrothed bride, or of a married woman; divortium, a mutual agreement, acquiescing in the dissolution of a marriage, or a formal divorce, by which each party was released. The formula of the *repudium* was: *Conditione tua non utor*:— that of the *divortium*: *Res tuas tibi habeto*. We say: *Repudium mittere, remittere, renunciare, dicere alicui*; whereas *divortium facere cum aliqua*.

REQUIES, see *Quietus*.

REQUIRERE; DESIDERARE. Requirere denotes requisition as an act of the understanding, which has

in view the usefulness of the object; *desiderare*, as an act of feeling, which surrounds the object with love and sympathy. The *requirens* claims a right, and expects the fulfilment of his claim from others; the *desiderans* harbors a wish, and expects its fulfilment from the course of things, from fortune. Cic. Fam. vii. 26. *Magis tuum officium desiderari*, quam abs te *requiri* putavi meum. (v. 128.)

RERI, see *Censere*.

RESPECTUM; RATIONEM HABERE. *Respectum habere* means, to have regard in thoughts and intentions; *rationem habere*, in acts and measures. (vi. 304.)

RESTARE; SUPERESSE. *Restare* means to remain, in opp. to *præterisse*, *interisse*; whereas *superesse*, in opp. to *deesse*. (vi. 304.)

RESTAURARE, see *Instituere*.

RESTIS, see *Laqueus*.

RESTITUERE, see *Instituere*.

RETE; CASSIS; PLAGA. *Retia* (from *ρῆχος*, *ἀράχυνη*,) is the most general expression for fishing and hunting nets; *casses* and *plagæ* are implements used in hunting only; *casses* (from *κοττάνη*), nets for catching the smaller wild animals; *plagæ* (from *πλέξαι*), nets of a stronger texture to get larger animals into one's power by entangling them. Hor. Ep. 2, 32. *Aut trudit acres apros in obstantes plagas, aut amite levi rara tendit retia.* (vi. 304.)

RETICERE, see *Silere*.

REVERERI, see *Vereri*.

REVERTI; REVENIRE; REDIRE. *Reverti* and *revenire* denote properly only momentary actions; *reverti*, in opp. to *profici*, the turning back; *revenire*, in opp. to *advenire*, the return; whereas *redire* denotes a more lasting action, which lies between turning back and the return, in opp. to *porro ire*, the journey home. Cic. Att. xvi. 7. p. m. *Quam valde ille reditu vel potius reversione mea lætatus effudit.* (iv. 63.)

RIDERE; CACHINNARI; RENIDERE; SUBRIDERE; IRRIDERE; DERIDERE. 1. *Ridere* and *cachinnari* denote an audible laugh; *ridere*, a joyous and temperate laugh, like $\gamma\epsilon\lambda\alpha\nu$; *cachinnari* (from *hinnire*) an unrestrained and resounding fit of laughter, like $\kappa\alpha\gamma\chi\alpha\zeta\epsilon\nu$; whereas *subridere*, and *renidere* only a visible smile; *subridere*, as the expression of a waggish or satirical humor; *renidere* (from *nidor*, $\delta\eta\epsilon\delta\delta\sigma$,) as the expression of a friendly, and also of a dissembling humor, like $\mu\epsilon\delta\delta\alpha\nu$. Cic. *Tusc.* iv. 31. Si *ridere* concessum sit, vituperatur tamen *cachinnatio*. *Verr.* iii. 25. *Herenn.* iii. 14, 25. Ovid, *Art.* iii. 287. 2. *Deridere* denotes laughing at, as an act of loftiness and contempt, inasmuch as others are laughed down, like $\kappa\alpha\tau\alpha\gamma\epsilon\lambda\alpha\nu$; *irridere*, as an act of insolence and malignant pleasure, inasmuch as others are laughed at before their faces, like $\epsilon\gamma\gamma\epsilon\lambda\alpha\nu$. Cic. *Orat.* iii. 14. Istos omnes *deridete* atque contemnite; and *Verr.* v. 92: comp. with *N. D.* ii. 3. Claudio etiam per jocum deos *irridens*; and *Suet. Aug.* 36. (iii. 251.)

RIMARI, see *Quærere*.

RIPA; LITUS; ORA; ACTA. 1. *Ripa* ($\rho\eta\pi\eta$, $\epsilon\rho\epsilon\pi\omega$,) is the bank of a river, like $\delta\chi\delta\eta$; whereas *litus*, *ora*, *acta*, the shores of the sea. *Mela.* lii. 9. *Oras* ad Eurum sequentibus nihil memorabile occurrit; vasta omnia vastis præcisa montibus *ripæ* potius sunt quam *litora*: and iii. 3, 4. i. 2, 2. *Vitruv.* ii. 9, 14. Circa *ripam* fluminis Padi et *litora* maris Adriatici. *Colum.* i. 5. Ovid. *Met.* i. 42. 2. *Litus* denotes the shore only as the line which separates the land from the sea, as the strand, like $\eta\iota\omega\nu$ and $\rho\eta\gamma\mu\nu$; whereas *ora* and *acta*, as the space and tract of land that borders on the sea, as the coast, like $\alpha\kappa\tau\eta$ and $a\iota\gamma\iota\alpha\lambda\oslash$; *ora* ($\omega\alpha$, $o\bar{u}\rho\oslash$,) only in geographical reference to the adjacent land, in opp. to the inland country; but *acta* ($\alpha\kappa\tau\eta$) with the accessory notion of being distinguishable by the senses, inasmuch as the coast affords striking views and a pleasant residence. *Liv.* xxiv. 8. Classem par-

avimus ut Africæ *oram* popularemur, ut tuta nobis Ital-iae *litora* essent. Plin. Ep. v. 6, 2. Gravis et pestilens *ora* Tuscorum, quæ per *litus* extenditur: Hence *litoris ora*, that is, *ora per litus extensa*, Virg. G. ii. 44. Tac. Ann. ii. 78. Appul. Met. iv. p. 92. Avian. Fab. xx. 10. — And Prudent. adv. Symm. iv. 136. Invenit expositum secreti in *litoris acta*. Cic. Fam. ix. 6. Ea trac-tes quorum et usus et delectatio est omnibus illis *actis* et voluptatibus anteponenda. *Acta* is a foreign word of Greek extraction, which Tacitus (Hist. iii. 76.) ex-presses by the circumlocution *amœna litorum*. (iii. 207.)

RITUS, see *Consuetudo*. RIVALITAS, see *Imitatio*.

RIXA, see *Disceptatio*. ROBUR, see *Potentia*.

ROBUSTUS, see *Validus*.

ROGARE; ORARE; OBSECRARE; OBTESTARI; PRE-CARI; SUPPLICARE. 1. *Rogare* and *orare* denote simply a request as the quiet utterance of a wish; but the *rogans* (*ὅργαν*, *ὅργεσθαι*) feels himself *al pari*, on a par with the person whom he asks, and asks only a courtesy, like *αἰτεῖν*; the *orans* acknowledges the su-
periority of the other, and asks a benefit, like *δεῖσθαι*; whereas *obsecrare* and *obtestari* denote a pas-sionate asking, as to conjure; but the *obsecrans* asks ur-gently, like *λιπαρεῖν*; the *obtestans* (from *θέσθαι*) in a suppliant manner. Cic. Att. xvi. 16. Igitur, mi-
Plance, *rogo te atque etiam oro*. Pseudocic. p. Red. 16. Pro mea vos salute non *rogavit* solum, verum etiam *ob-secravit*. 2. *Precari* denotes the calm act of prayer, in which one raises one's hand to heaven, like *εὐχεσθαι*; but *supplicare* denotes the passionate act of sup-plication, in which one throws one's self on one's knees, or on the ground, and wrings one's hands, like *ἰκετεύειν*. By hyperbole, however, *precor* denotes any urgent request; *supplicare*, any humble request, addressed to a human being. Cic. Parad. v. 3. Noctu venire domum ad eum, *precari*, denique *supplicare*. (v. 232.)

ROGARE; INTERROGARE; PERCONTARI; SCISCITARI. *Rogare*, *interrogare*, and *quærere*, denote

a simple questioning; *rogare* (*όργαν*, *όρεγεσθαι*), as willing to know; *interrogare*, as wishing to know; whereas *percontari* and *suscitari* denote urgently asking; *percontari* (from *γνῶναι*) always from a desire of knowledge, with seriousness and calmness; *sciseitari* (redupl. of *scitari*) often from curiosity, with inquisitiveness, eagerness, or also with cunning, like pumping or ferreting out. (v. 125.)

ROGARE, see *Petere*.

RUDIS, see *Fustis*.

RUINA; **STRAGES**. *Ruina* (from *ρεῦσθαι*) is the falling down of things raised one upon another, in consequence of the basis giving way; whereas *strages* is the throwing down of bodies standing upright, in consequence of a push from without. *Liv. iv. 33.* *Strages ruinæ similis.* (vi. 309.)

RUMOR; **FAMA**. *Rumor* (from *ρεῦμα*), like report, is the uncertain, dark, often clandestine propagation of intelligence, in opp. to authentic assurance; *fama* (*φήμη*), like information, is the open and public propagation of intelligence, in opp. to ocular demonstration. The *rumor* interests only by its novelty, is an object of curiosity, and passes away with the generation in which it sprung up; the *fama* interests through its importance, is an object of research, and as a permanent property descends to posterity. (v. 233.)

RUMPERE, see *Frangere*. **RUPES**, see *Saxum*.

RURSUS, see *Iterum*. **RUS**, see *Villa*.

RUS; **AGER**; **RUSTICUS**; **AGRESTIS**; **RUSTICANUS**.

1. *Rus* (*ἀροτον*) denotes the country, in opp. to the town or city, the village with what belongs to it; whereas *ager* (*ἀγρός*) the country, in opp. to the district in general, the open country or fields. *Cels. Med.* 1. *Sanum oportet . . . modo ruri esse, modo in urbe, saepiusque in agro.* 2. *Rusticus* denotes, like *ἀγροῦκος*, merely residing in the country; *agrestis*, like *ἀγριός*, growing wild in the fields, like *ferus*, but as a milder expression, for *ferus* (*φῆρες*) denotes wild-

ness as an inward nature ; *a g r e s t i s*, merely as a mark of the place of residence, or of extraction. 3. In a spiritual sense, *r u s t i c u s* denotes more an intellectual, *a g r e s t i s* more a moral roughness ; *r u s t i c u s*, like countrified, has a reference to bashfulness and uncouthness ; in its best sense, it is allied to innocence ; in its worst, to awkwardness ; whereas *a g r e s t i s*, like boorish, has a reference to shamelessness and vulgarity, is never used in a good sense, but borders on *feritas*, and answers to the German word *Flegelei*, ‘ churlishness.’ The *rusticus*, in opp. to *urbanus*, violates only the conventional laws of decorum ; the *agrestis*, in opp. to *humanus*, the natural laws of decorum also. 4. When Cicero wishes to give to *rusticus* a still milder sense, and secure it from ambiguity, he adopts the word *rusticanus* ; so that, according to him, *r u s t i c u s* is one who actually lives in a country-village, *r u s t i c a n u s*, one who resembles those who live in country-villages ; hence among the *rusticani* the *municipes* may be reckoned, as *rusticorum similes*.

S.

* **SABULO; HARENA; SABURA.** *Sabulo* (from *ψαφαρός*, *ψῆφος*,) and in Pliny *s a b u l u m*, denote sand, as a sort of light soil ; *h a r e n a*, *a r e n a* (from *χεράς*), as a dry stony soil, as small or pounded pebbles, in opp. to a fruitful soil ; *s a b u r a*, *s a b u r r a*, with especial reference to its use, as shipsand, ballast. (vi. 311.)

SACELLUM, see *Templum*.

SACER; SANCTUS. *Sacer* (*ἄριος*) denotes that which is sacred, inasmuch as it belongs to the gods, in opp. to *p r o f a n u s*, like *ἱερός* ; whereas *s a n c t u s* (from *ἅγιός*) inasmuch as it is under the protection of the gods, and, being guarded from profanation, is, in consequence, pure and spotless, in opp. to *pollutus*, like *ὅστιος*. Hence *sanctus homo* is a pure, pious man ;

sacer, one accursed, devoted to the gods as an expiatory sacrifice. In the same manner sancire means to place under the immediate protection of the gods, as laws and compacts, for example; whereas sacrare means to dedicate to the gods, as temples and altars, for example. (iii. 198.)

SACRAMENTUM, see *Jusjurandum*.

SACRARE; CONSECRARE; DICARE; DEDICARE. Sacrare, consecrare, mean to hallow, with reference to men, with regard to whom the profane use of a thing is withdrawn and forbidden; dicare, dedicare (from δέχεσθαι) mean to dedicate with reference to the gods, to whom the thing is set apart as their property. Hence consecrare may be used in an absolute sense, but dedicare has always a reference to the new proprietors.

SÆPE; CREBRO; FREQUENTER; FREQUENTARE; CELEBRARE. 1. Sæpe denotes often, in opp. to *semel*, Suet. Ner. 33; *nonnunquam*, Cic. Or. 66; *semper*, like πολλάκις; whereas crebro and frequenter, in opp. to *raro*, Rhet. ad Her. iv. 23. Cic. Or. 66; crebro, often, and in quick succession, and rather too often than too seldom, like θαυά; but frequenter (partic. from farcire) often, and not too seldom; for in general creberr denotes a multifarious assembly, inasmuch as it is dense and crowded; whereas frequens, inasmuch as it is numerously attended. Consequently, frequens rather implies praise, like *largus*; creberr, blame, like *spissus*. And *frequentes senatores* denote the senate, when represented as complete; *crebri senatores*, as wanting room on account of their number, and forced to sit close. 2. Frequentare means to visit a place often, and not neglect it: whereas celebrare, to visit it often, and thereby to enliven it, and to fill it with festive sounds. (i. 17.)

SÆVITIA; CRUDELITAS. Sævitia (from *aī*, *aīvós*) denotes the blood-thirsty cruelty of the tyrant, who acts like a ravenous beast, that kills and tears its prey, in

opp. to *mansuetudo*; whereas *crudelitas* (from *κρύπτω*, crudus) denotes the reckless cruelty of the judge, who enforces the utmost rigor of the law, in opp. to *clementia*. Sen. Clem. 2. Cic. Lig. 3. Att. viii. 9. Plin. Pan. 3:

SÆVUS, see *Atrox*. SALSUS, see *Lepidus*.

SALTUS, see *Silva*. SALUBER, see *Salus*.

SALUS; SANITAS; VALENS; SALUBER; SANUS; SALUTARIS. 1. *Salus* denotes existence in general, in opp. to *interitus*; whereas *sanitas*, the health of the person existing, in opp. to *ægritudo*; first of the body, then, in a higher degree, of the soul. 2. *Sanus* and *valens* denote health as a temporary state, and are allied in sense with *integer*; whereas *saluber* and *validus* denote habitual qualities, and are allied in sense with *robustus*. Hence *salubris oratio* means a speech sound in matter, possessing original strength; *sana*, a temperate and discreet speech. Cic. Brut. 13. 51. Tac. Dial. 25. Plin. Ep. ix. 26. 3. *Sanus* and *saluber* represent health, merely as finding one's self well; *valens* and *validus*, as possessing strength to act. 4. *Saluber* in a transitive sense means, what brings *sanitas*, in opp. to *pestilens*, like *ὕγιεινός*; whereas *salutaris*, what brings *salus*, in opp. to *pestiferus*, like *σωτήριος*. Cato, apud Plin. II. N. xviii. 6. *Nihil salutare est nisi quod toto anno salubre.* (i. 31.)

SALUS, see *Vita*.

SALUTARIS, see *Salus*.

SALVE, see *Ave*.

SALVUS; SOSPES; INCOLUMIS; INTEGER. *Salvus* and *sospes* denote, like *σῶς*, being safe and sound, in opp. to being killed; *salvus* is the customary, *sospes* a select expression; whereas *incolumis* and *integer*, like *ἀσκηθῆς*, denote being unhurt and untouched; *incolumis* (from *calvere*, calamitas, *κολούω*), in opp. to being wounded, etc.; *integer* (from *tangere*) in opp. to being attacked. Tac. Hist. i. 84. *Mea cum vestra salus incolumitate senatus firmatur;*

that is, our safety is assured by the senate not having had a hair touched. And, i. 66. *Verba Fabii salutem incolumitatemque Viennensium commendantis*; *salus* refers to being killed, *incolumitas* to being plundered: comp. with Cic. *Orat.* iii. 45, 178. *Dejot.* 15. *Sunt tuae clementiae monumenta . . . eorum incolumitates quibus salutem dedisti.* (iii. 306.)

SANARE, see *Mederi*.

SANCTUS, see *Sacer* and *Bonus*.

SANGUIS; CRUOR; SANGUINEUS; SANGUINOLENTUS; CRUENTUS. 1. *Sanguis* denotes the blood circulating in the body, living and supporting life, like *alma*; *cruor* (*κρύος*) the blood gushing from the body, like *βρότος*. Cic. *N. D.* ii. 55. *Sanguis* per venas in omne corpus diffunditur: comp. with Rosc. *Am.* 7, 19. *Ut cruorem inimici quam recentissimum ostenderet.* Tac. *Ann.* xii. 46. *Mox ubi sanguis artus extremos suffuderit, levi ictu cruorem eliciunt atque invicem lambunt.* *Sanguis* is the condition of physical life; *cruor*, the symbol of death by slaughter. 2. *Sanguineus* means, consisting of blood, *sanguinolentus*, smelling after blood, or blood-thirsty; *cruentus*, red with blood. (iv. 258.).

SANIES; PUS. *Sanies* (from *σίσανον*) denotes running, consequently, offensive matter; *pus* (from *πύθω*), corroding, consequently, pernicious matter. Cels. v. 26, 20. (vi. 316.)

SANITAS, SANUS, see *Salus*.

SAPIENS; PRUDENS; CALLIDUS; SCITUS; SOLERS; CORDATUS; CATUS. 1. *Sapiens* (from *σήπω*) is the person who chooses right objects, from ennobling views, and pursues them with quietness of mind; *prudens* and *callidus* denote the person who chooses right means, and regulates them with circumspection; *prudentia* is a natural judiciousness, pervading a man's whole nature: *calliditas*, an acquired knowledge of the world and of men, gained by experience and practice. Cic. *Fr. Seaur.* 5. *Hominis prudentis*

natura, *callidi* usu, doctrina erudit. 2. *Prudens* is the person who has accurate practical views, in opp. to *stultus*; *scitus*, who has tact, mother-wit, and the faculty of combination; *solers*, who possesses practical genius and inventive power; *cordatus*, who has his head in the right place, in opp. to *excors*; *catuſ*, who discovers and knows secret means and ways. (v. 114.)

SAPOR; GUSTUS; GUSTARE; LIBARE. 1. *Sapor* denotes objectively the flavor which a thing has, or gives out, in opp. to *odor*, etc.; *gustus* or *gustatus* ($\gammaεῦσται$) denotes, subjectively, the sensation occasioned by this flavor, or the sense of taste, in opp. to *olfactus*, etc. Sen. Ep. 109. *Debet esse optatus ad hujus modi gustum, ut ille tali sapore capiatur.* 2. The *libans* puts only a small portion of any thing to, or into, his mouth; whereas the *gustans* has the sense of the effect of what he tastes, and is conscious of its flavor. Ovid, Amor. i. 4, 34. *Si tibi forte dabit, quæ prægustaverit ipse, rejice libatos illius ore dapes.* (iii. 125.)

SARMENTUM, see *Rami*.

SATELLES; STIPATOR. *Satelles* (from $\sigmaτέλλω$) denotes an attendant, as a hired servant; *stipator* (from $\sigmaτίφος$) as a guard. Cic. Rull. ii. 13. *Ex equestri loco ducentos in singulos annos stipatores corporis constituit, eosdem ministros et satellites potestatis.* (vi. 318.)

SATIS; AFFATIM; ABUNDE. 1. *Satis* (from $\alphaση$) denotes, like *ικανῶς*, a sufficient measure, without any accessory reference; whereas *affatim* and *abunde* with the accessory notion of rather too much than too little; *abunde*, like $\alphaλις$, with an objective and absolute reference; whereas *affatim*, like $\alphaφθόνως$, in a subjective and relative sense. A person may have worked *affatim*, according to his own opinion, and yet not *satis*. Cic. Att. ii. 16. *Puto enim me Dicæarcho affatim satis fecisse.* And, xvi. 1. *Satis est et affatim*

prorsus. Liv. iv. 22. Frumentum non necessitati *satis*, sed copiæ quoque *abunde* ex ante confecto sufficiebat. 2. *Satiare* denotes satisfying, as the appeasing of a want generally, of hunger, of a longing, etc.; whereas *saturare*, as the appeasing of an unnatural craving, of an over-eager longing, or a voracious hunger, of hatred, of the thirst for blood. (i. 109.)

SATIS HABERE; **CONTENTUM ESSE**; **BONI CONSULERE**; **CONTENTUS**; **ÆQUUS ANIMUS**. 1. *Satis habere*, that is, to consider as enough, expresses a judgment, and is only a sign of an unimpassioned judgment of the right measure; whereas *contentum esse*, to be satisfied, expresses a feeling and is a sign of moderation and self-government; lastly, *boni consulere*, to take in good part, an act of the will, by which a person resigns the realizing of his wish, and acquiesces as becomes a man, in what is inevitable. *Satis habere* is in construction with an infinitive; *contentum esse*, generally with an ablative, or with *quod*. Cic. Orat. iii. 19; comp. with Fr. Clod. 6. 2. *Contentus animus* denotes a relative contentedness, which puts up with and does not murmur at the want of complete success; *æquus animus*, an absolute contentedness, which feels quite satisfied, and does not wish for a more prosperous state. (v. 343.)

SATISFACTIO, see *Purgatio*.

SATURARE, see *Satis*.

SAUCIUS, see *Vulnus*.

SAXUM; **RUPES**; **CAUTES**; **PETRA**; **SCOPULI**; **LAPIS**; **CALCULUS**; **SCRUPULUS**. 1. *Saxum*, *rupeſ*, and *cautes*, are greater; *lapis*, *calx*, and *scrupulus*, smaller masses of stone. Plin. H. N. xxxvi. 22. *Silex viridis ubi invenitur, lapis, non saxum est*. 2. *Saxa* (from $\psi\epsilon\kappa\alpha\varsigma$, $\psi\eta\chi\omega$) are greater masses of stone, in whatever form, like *πέτραι*; *rupeſ* and *petræ* (*πέτραι*, from *πεσεῖν*) are steep and high, like rocks, and therefore difficult to climb; *cautes* and *scopuli* are rough and pointed, like crags, and there-

fore threaten danger; the *cautes* are smaller, and also not visible in the water, and therefore deceitful; the *scopuli* (from *κόψαι*) jutting upwards, threaten and announce danger, like *σκόπελοι*. 3. *Lapis* (*ἄλιψ*) is the most general expression, and denotes the stone only as a material substance, without regard to its form, like *λίθος*; *calculus*, is a smooth, generally round pebble; *scrupulus*, a rough, generally angular pebble; but for this meaning of *scrupulus*, the dimin. of *scrupus*, we have only the authority of grammarians; in authors it has only the figurative meaning of scruple. (v. 191.)

SCANDERE; ADSCENDERE; ESCENDERE; CONSCENDERE; INSCENDERE. *Scandere* means to mount a steep height, which is connected with exertion, and generally brings both hands and feet into requisition, as to climb; whereas *adscendere*, *escendere*, *conscendere*, and *inscendere*, mean to mount a height, in a general sense; *adscendere*, without any accessory notion, merely in opp. to *descendere*; whereas *escendere* means to mount a height which is fortified, like ramparts, walls, or which confers distinction, as the *rostrum*; *conscendere*, to mount something in company with others, a ship for instance; *inscendere*, to mount an enclosed space, a carriage for instance. (iv. 60.)

SCAPHA, see *Navigium*.

SCELESTUS; SCELERATUS; NEFARIUS; NEFANDUS; IMPIUS. *Scelestus* (from *scelus*, *σκληρός*) has reference to the mind, like *ad scelera pronus* and *promptus*; whereas *sceleratus*, to actions, like *sceleribus pollutus atque opertus*. Hence the epithet *sceleratus* is applied to things, to *porta*, *campus*, *vicus*; and, in general, things can be called *scelesti* only by personification. In the like manner *nefarius* and *impius* as applied to the impiety of the person who acts, only with this distinction, that the *impius* is impious only in mind, the *nefarius* in his actions

also ; whereas *nefandus* refers to the horrible enormity of an action. (ii. 149.)

SCELUS, see <i>Delictum</i> .	SCHOLA, see <i>Ludus</i> .
SCIENTIA, see <i>Cognitio</i> .	SCINDERE, see <i>Findere</i> .
SCIPIO, see <i>Fustis</i> .	SCISCITARI, see <i>Rogare</i> .
SCITUS, see <i>Sapiens</i> .	SCOBINA, see <i>Lima</i> .
SCOPULI, see <i>Saxum</i> .	SCORTUM, see <i>Pellex</i> .
SCROBS, see <i>Specus</i> .	SCROPHA. see <i>Sus</i> .
SCRUPULUS, see <i>Saxum</i> .	SCRUTARI, see <i>Quærere</i> .

SCUTUM ; CLYPEUS ; PARMA. *Scutum* (*σκύτος*) is a larger shield, covering the whole body, *σάκος* ; *clipeus* and *parma* smaller shields of a round form, *ἀσπίς* ; *clipeus* (*κλοπίος*, *καλύψαι*) for foot-soldiers ; *parma* (*πάλμη*) for horse-soldiers also ; lastly, *pelta* (*πέλτη*) a small shield in the form of a half-moon ; *cetra*, a small leatheren shield. Liv. ix. 19. *Macedonibus clupeus . . . Romano scutum, majus corpori tegumentum*. Liv. xxxi. 36. *Cetratos, quos peltastas vocant, in insidiis abdiderat*.

SCYPHUS, see <i>Poculum</i> .	SECESSIO, see <i>Turbæ</i> .
SECRETA, see <i>Arcana</i> .	SECURIS, see <i>Ascia</i> .
SECURUS, see <i>Tutus</i> .	

SEDES ; SEDILE ; SELL A. *Sedes* is simply a place for sitting, like *ἔδος* ; whereas *sedile* and *sell a* are artificially prepared seats ; *sedile*, in any form chosen, as a stool or bench, whether movable or immovable, like *ἔδρα* ; *sell a*, of a particular form, as a chair or throne, like *Ὥρόνος*.

SESTITIO, see <i>Turbæ</i> .	SEGNITIA, see <i>Ignavia</i> .
SEMITA, see <i>Iter</i> .	SEMO, see <i>Numen</i> .

SEMPER ; USQUE. *Semper* (*ἀμπερές*) means 'always' and 'ever,' absolutely, without reference to any definite limit ; whereas *usque* only relatively 'always,' within a definite limit, *in usque dum*, etc. ; but by the poets it is used without any additional clause, as in Horace, for example, Sat. i. 9. *Usque sequar te* (i. 14.)

SEMPITERNUS, see *Continuus*.

SENECTA, SENECTUS, SENIUM, see *Vetus*.

SENEX, see *Puer* and *Vetus*.

SENSIM, see *Paulatim*.

SENTENTIA; OPINIO; SUFFRAGIUM. 1. *Sententia* is the view of a subject, resting upon clear perception and acquired conviction, like $\gamma\nu\omega\mu\eta$; *opinio*, an opinion resting upon mere feeling, like $\delta\acute{o}\xi\alpha$. 2. *Sententia* is the vote of a senator upon any motion, etc., like $\gamma\nu\omega\mu\eta$; whereas *suffr agium*, the simple voting, pronouncing yes or no, or a name, like $\psi\hat{\eta}\phi\sigma$.

SENTES, see *Dumi*.

SENTIRE, see *Intelligere*.

SEORSUM; SEPARATIM. *Seorsum* means set apart, in order to prevent a thing being common, with the accessory notion of secrecy; whereas *separatim* means separated, in order to prevent confusion, with the accessory notion of arrangement.

SEPELIRE; CONDERE; HUMARE. Sepelire and condere denote complete burial, the more or less solemn interment of the remains of a dead person, with or without previous burning; sepelire (Goth. *filhan*, *ἀσπάλαξ*) as a proper and technical expression; condere (*καταδεῖναι*) as a general and softer expression; whereas humare means depositing in the earth, as the last part of burial, in opp. to *cremare*.

SERA; CLAUSTRUM; PESSULUS; REPAGULUM; OBEX.
Serae and claustra are bolts; sera (seruisse, *εἰρπειν*) a movable bolt, that is put on the door; claustrum, a bolt that is fastened to the door; whereas pessuli, repacula, and obices, are merely bars, which supply the place of bolts; pessulus (*πάσσουλος*) a smaller bar for the *fores*, Plaut. Aul. i. 2, 25. Ter. Heaut. ii. 3, 47; whereas repagulum (from *πῆξαι*), pangere, a greater bar for the *valvæ*, Cic. Verr. iv. 43. Plin. H. N. xvi. 42, and obex (from *objicere*) for the *portæ*, Tac. H. iii. 30. Ann. xiii. 39. (v. 292.)

SERIES; ORDO. Series (from serere, *εἰρεῖν*) means a

row, as an outward, mechanical, accidental association of things, which, according to their nature, are of the like sort; whereas *ordo* (from *ἀριθμός*, *ρυθμός*) an inward, ideal, necessary association of things, which, according to their destination, belong to one another. *Series* is a mathematical; *ordo*, a moral notion. (vi. 330.)

SERIUS; SEVERUS. *Severus* (*αὐγός*) means, actively, one who cuts no jokes; *serius*, in a neutral sense, what is no subject for joking; and *severe* means earnestly; *serio*, in earnest; whence *severus* is an epithet for persons, *serius* for things; Hor. A. P. 105. Decent *vultum severum seria dictu*. *Se nec*: Tranq. 15. *Nihil magnum, nihil severum nec serium quidem ex tanto apparatu putat*. *Severus* is in opp. to *hilaris*, Cic. Brut. 93, *remissus*, Orat. ii. 17, *luxuriosus*, Quintil. xi. 3, 74; whereas *serius* is in opp. to *jucundus, jocosus*; and *serio* to *joco, per jocum*. Yet *severus* also supplies the place of *serius*; particularly in *severior, severissimus, and severitas*, because *serius* does not possess these forms. (i. 75.)

SERMO; COLLOQUIUM; ORATIO. 1. *Sermo* (*εἰρόμενος*) denotes a conversation accidentally arising, or at least carried on without any fixed and serious purpose; whereas *colloquium*, generally a conversation agreed upon for a particular purpose, like a conference. 2. *Sermo* is a natural mode of speaking; *oratio*, a speech premeditated and prepared according to the rules of art. The *sermo* arises when, in ordinary life, an individual speaks longer than usual, and continues speaking, and is accidentally not interrupted; the *oratio* has a definite extent with an observable beginning, middle, and end, and in it the speaker calculates upon not being interrupted. In the *sermo*, the language of ordinary life predominates, whether in prose or verse, as in the comic poets, and in the *Sermones* of Horace; whereas in the *oratio* the language is select, and in conformity to the rules of rhetoric. Cic.

Orat. 16. Mollis est *oratio philosophorum* et umbratilis . . . Itaque *sermo* potius quam *oratio* dicitur. Tac. Hist. i. 19. Apud senatum non comptior *Gaſbae*, non longior . . . *sermo*; Pisonis comis *oratio*. (iv. 23.)

SERMO, see *Lingua*.

SERPENS, SERPERE, see *Repere*.

SERVUS; FAMULUS; MANCIPIUM; MINISTER; ANCILLA; SERVITUS; SERVITIUM. 1. *Servus*, *ancilla*, *famulus*, and *mancipium*, denote a servant who is not free, a slave; *minister*, one who is free, or only in subordination. Plin. Ep. x. 97. *Ancillæ*, quæ *ministræ* dicebantur; that is, in Christian assemblies. 2. *Servus* (from *εἰρέπος*) means a slave, in a political and juridical sense, as in a state of subjugation, in opp. to *dominus*, Cic. Verr. iv. 50, like *δοῦλος* and *δμώς*; *famulus* (*χαμαλός*?) in a patriarchal sense, as belonging to and part of the family, in opp. to *herus*, Cic. Off. ii. 7, like *οἰκέτης*; *mancipium*, in an economical sense, as a possession and marketable commodity, like *ἀνδράποδον*. 3. *Serva* means a female slave, with especial reference to her legal condition; *ancilla*, in ordinary life, as the feminine of *servus*. *Servitus* denotes slavery, quite indifferently, as a regular, natural, legal state; whereas *servitium*, either with contempt or compassion, as an irregular, compulsory, ignominious state. Most prose writers, however, use *servitus* merely as the abstract; *servitium*, and especially *servitia*, as the concrete term for *servi*. (v. 136.)

SEVERITAS; GRAVITAS; STRENUITAS. *Severitas* (*αὐγρότης*) means earnestness, so far as it is seated in the mind; *gravitas* (from *γεραῖος*) so far as it makes an impression on others; *strenuitas* (from *στρηνής*, *δραίνω*) so far as it shows itself in action. (ii. 129.)

SEVERUS, see *Austerus* and *Serius*.

SICA, see *Gladius*. SICARIUS, see *Homicida*.

SICCUS, see *Aridus*. SIDUS, see *Stella*.

SIGNUM, see *Imago*.

SILERE; TACERE; RETICERE; OBTICERE. 1. S i l e r e (from ἔλλός) means to be still, *σιωπᾶν*, in opp. to *strepere*, Suet. Aug. 94; whereas t a c e r e (from *tegere*?) means to be silent, *σιγᾶν*, in opp. to *loqui*, *dicere*. And the compound word *reticere*, if a man has something to say, and keeps it to himself, in opp. to *eloqui*, *proloqui*; but o b t i c e r e, if a man does not speak to one who asks or expects an explanation, in opp. to *respondere*. Cic. Harusp. 28. Sed tamen facile *tacentibus cæteris reticuisse*. 2. T a c e n s and t a c i t u s denote being silent merely as a temporary state; t a c e n s means any one who does not speak; t a c i t u s, one who, when an opportunity for speaking offers, purposely refrains, and observes a significant silence; whereas t a c i t u r n u s denotes silence as an habitual quality, like close and reserved. (i. 85.)

SILVA; SALTUS; NEMUS; LUCUS. *Silva* (σύλη) denotes a wood, in a general sense, merely with reference to the timber, like σύλη; whereas *saltus* (ἀλσός) as a wild place, or wood in the midst of mountains, like νάπη; *nemus* (νέμος) as a pleasant place, as a grove; *lucus* (λόχμη) as a sacred place, as a grove consecrated to the gods, like ἀλσός, ἀλτις. (ii. 93.)

SIMPUVIUM, see *Poculum*. SIMULACRUM, see *Imago*.

SIMULATIO, see *Imitatio*. SIMULTAS, see *Odium*.

SINERE, see *Ferre*. SINGULARIS, s. *Eminens*.

SINISTER; LÆVUS. *Sinister* (old Germ. *winistra*) denotes the left, as a usual and prosaic expression, like ἀριστέρος; *lævus* (λαιός) as a select and poetical expression, like *σκαιός*. In a figurative sense *sinister* is the symbol of unpropitiousness and of disaster; *lævus*, of perverseness and of awkwardness. (vi. 336.)

SINUS, see *Gremium*.

SISTERE; INHIBERE; STATUERE. *Sistere* and *inhibere* mean, to make any thing stand still; *sisterere* (*ιστάναι*) with reference to a living and running object; *inhibere*, to a lifeless object, that has merely

been put in motion; whereas *statuere* means to make any thing stand fast. (iv. 299.)

SITUM ESSE, see *Cubare*.

SITUS, see *Lutum*.

SOCIETAS, see *Fœdus*.

SOCIUS; SODALIS; AMICUS; FAMILIARIS; PARTICEPS; CONSORS. 1. *Socii* (from *sequi*) are bound by common interests to act together, as partners, companions, etc.; *sodales* and *socienni*, like *έταιροι*, are bound only by being pleased with each to the common enjoyment of life, as comrades and good friends; but *sodalis* (from *εἷος*, *ηὔειος*,) is the more elevated, *sociennus*, a more comic expression. *Socius* is generally in construction with an objective genitive, which names the purpose of the *sociatio*; whereas *sodalis* only with a subjective genitive, which names the other *sodalis*; *socius periculi, culpœ*, but *sodalis meus*. 2. *Sodalis* is a good friend, with whom one stands in a sociable, that is to say, a calm state of intercourse; *amicus*, a friend, with whom one exchanges the sacred feeling of love and respect; *familiaris*, a confidant, to whom one is bound, as one heart and soul, in mirth and sorrow. 3. The *socius rei* is considered in the state of a fellow-laborer or fellow-sufferer; the *particeps* and *consors* as sharers in an enjoyment or in a possession; the *particeps*, because he voluntarily takes a part in a thing, in opp. to *expers*, like *μέτοχος*; the *consors*, because, without co-operating, he is entitled to a share, in opp. to *exsors*. Cic. *Balb.* 28. *Fuit hic multorum illi laborum socius aliquando; est fortasse nunc nonnullorum particeps commodorum.* Liv. *xxi.* 41, and Suet. *Aug.* 25. The co-regent is *socius imperii*, so far as he shares in the business of government; *consors*, so far as the office is merely honorary. (iv. 208.)

SOCORDIA, see *Ignavia*.

SODALIS, see *Socius*.

SOLEMNIA; FERIÆ; DIES FESTI; FESTA. Solem-

nia means festivals, so far as they are solemn or regularly returning institutions; feriae, so far as they are days of rest and recreation; festa, or, in prose, dies festi, so far as they are days of rejoicing, (vi. 339.)

SOLERE; CONSUEVISSE; ADSOLERE. 1. Solere (from ἔλειν) is used of events and of actions, like φιλεῖν, to be used; whereas consueisse only of an action, with reference to a person, like εἰωθέναι, to be wont. In Liv. xxxviii. 17, Hæc quibus *insolitus* atque *insueta* sunt Græci timeant! — the word *insolitus* refers to the frequency of their appearance; *insueta*, to the connection of their appearance with the individuality of the subject acting or suffering. 2. Solerit is used indifferently; as solet involves praise, and may be resolved into *recte* or *rite solet*. (v. 73.)

SOLERS, see *Sapiens*. SOLICITARE, see *Lacessere*.

SOLICITUDO, see *Cura*.

SOLITUDO; VASTA; DESERTA; TESCA. Solitudo denotes the solitude of a place, indifferently or with praise; whereas *vasta*, *deserta*, *tesca loca*, with blame; *vasta loca*, as uncultivated wastes, in opp. to *culta*; whereas *deserta*, as uninhabited deserts, in opp. to *habitata*; and *tesca*, or *tesqua*, (from *ta-*cere,) as lonely places, where an awful stillness reigns, in opp. to *celebria*. (iii. 226.)

SOLUM; FUNDUS; VADUM; FUNDAMENTUM. Solum, fundus, vadum, denote the natural ground and bottom of a thing; solum, that of the earth, on which one can place a firm foot, in opp. to the movable elements air and water; fundus (from *fodere*, βυθός,) that of a vessel, in opp. to the remaining space in the vessel; vadum (ἔδος) that of a river, ocean, or sea, in opp. to the water, which flows into it, or to standing water; whereas fundamentum denotes a foundation artificially laid, on which a building, etc. rests, and which, in addition to the *solum*, it particularly needs. Hence the proverbial phrase, *Omnis res jam in vado est*; like a swimmer who has reached the bot-

tom of the water: and *Largitio fundum non habet*, like the vessel of the Danaides. Cic. Brut. 74. Solum et quasi fundamentum oratoris vides. (v. 35.)

SOLUM, see *Tellus*.

SOMNUS; SOPOR; SOMNIUM; INSOMNIUM. 1. *Somnus* (*ὕπνος*) denotes sleep, as a usual prosaic expression; *sopor* (*ὕπαρ*) as a select poetical expression. In prose *sopor* has only a causative meaning, a means of producing sleep, but not a deep sleep. 2. *Somnium* denotes a dream, in prose, like *ὄναρ*; *insomnium*, in poetry, like *ἐνύπνιον*. (v. 278.)

SONITUS, see *Fragor*.

SONS, see *Culpa*. SOPOR, see *Somnus*.

SORDES, see *Lutum*. SOSPES, see *Salvus*.

SPARSI, see *Passi*. SPATIARI, see *Ambulare*.

SPECIES, see *Figura*. SPECTARE, see *Videre*.

SPECTRUM; MOSTELLUM; MANES; LEMURES. *Spectrum* denotes the apparition of a departed spirit, as a supernatural appearance; *mostellum* (dimin. from *monstrum*) as a horrible apparition; *manes* (from *ἀμενηνὰ κάρηνα*) as the apparition of a good spirit; *lemures*, as that of a hobgoblin. (vi. 344.)

SPECULATOR, see *Explorator*.

SPECUS; CAVERNA; ANTRUM; SPELUNCA; SPELÆUM; FOVEA; SCROBS. 1. *Specus* and *caverna* are cavities, whether under-ground, or on a level with the ground, — consequently, a species of *antrum*; *spelunca* and *spelæum*, cavities with a perpendicular opening, leading up into a mountain; *scrobs*, *fovea*, and *favissa*, pits with an horizontal opening, leading down into the earth. 2. *Specus* (*σπέος*) is a gap, with a longish opening; *caverna* (from *κύαρ*) a hole, with a round opening. 3. *Spelunca* (*σπήλαιξ*) is a cavity, in a merely physical relation, with reference to its darkness and dreadfulness; *antrum* (*ἄντρον*) a grotto, as a beautiful object, with reference to its romantic appearance and cooling temperature; lastly, *spelæum* (*σπήλαιον*) is used only by the

poets, as the abode and lurking-hole of wild beasts. 4. *F o v e a* (from *φύειν*) is a pit meant to remain open, or only covered in order to keep in or to catch a wild beast; *s c r o b s*, a pit meant to be filled up again, and only dug, in order to bury something, the root of a tree, for instance, or a corpse. (v. 140.)

SPERARE, see *Vereri*.

SPERNERE; CONTEMNERE; DESPICERE; ASPERNARI; RECUSARE; FASTIDIRE; NEGLIGERE. 1. *Spernimus* rejicienda, fugienda ut libidines. *Contemnimus* magna, metuenda ut pericula, mortem. *Despicimus* infra nos posita, ut vulgi opiniones; according to Lambinus. *Or, s p e r n e r e, s p e r n a r i, a s p e r n a r i* (ἐκπέραίνειν) mean, not to care for a thing, in opp. to *appetere, concupisse*, Cic. Fin. ii. 10, 51. Plaut. Mil. iv. 2, 59, something like ἀποβάλλειν; whereas *contemnere*, poetically *temnere* (from *temere*), not to fear a thing, in opp. to *timere, metuere*, Cic. Fam. vii. 32. Att. ii. 24. Sen. Prov. 6. Tac. H. ii. 92, like καταφρούεῖν; lastly, *d e s p i c e r e, d e s p e c t a r e*, not to value a thing, in opp. to *suspicere, revereri, admirari*. Cic. Off. ii. 11, 38. Tac. Ann. ii. 43, like ὀλυγωρεῖν. 2. *Spernere* denotes despising, as an inward feeling, synonymously with *parvi putare, negligere; s p e r n a r i*, and the more usual word, *aspfernari*, as an utterance of that feeling, synonymously with *recusare, abnucre, rejicere*, like waving from one. In *s p e r n e r e*, the notion of holding cheap predominates; in *aspfernari*, that of aversion or rejection. *Spernere* refers to an object which is at one's command; *aspfernari*, to something offered to us, or obtruded upon us. 3. *A s p e r n a r i* is confined to the simple avowal of aversion; whereas *recusare* includes the decided declaration of unwillingness. Curt. vi. 6, 7. *Principes aspernantes quidem, sed recusare non ausos Persicis ornaverat vestibus.* 4. The *s p e r n e n s* follows a moral and rational aversion, and acts more or less with a consciousness of his grounds for despising anything; whereas the

fastidiens follows a physical and instinctive aversion, whether it be an innate or temporary antipathy, which arises either from an actual loathing, or from what appears like it; lastly, the negligens follows the suggestion neither of reason, nor yet of instinct and feeling, but acts without thought or purpose. (ii. 178.)

SPHÆRA, see *Globus*. SPICA, see *Culmus*.

SPIRITUS, see *Anima*. SPISSUS, see *Angustus*.

SPLENDERE, see *Lucere*. SPOLIA, see *Præda*.

SPOLIARE, see *Vastare*. SPONDERE, see *Polliceri*.

SPONSOR; VAS; PRÆS. Sponsor is a surety in a general sense, who guarantees any thing whatever; whereas *vas* and *præs* are sureties in a court of justice; *vas* (from ἀεθλος) one who gives security for the appearance of one or other party in court; *præs*, who gives security for a claim of government. (iv. 113.)

SPONTE; ULTRO; SUA SPONTE; VOLUNTATE; LIBENTER. 1. Sponte ($\pi\delta\sigma\sigma$) means voluntarily; whereas *ultra*, in an over-ready manner; so that *sponte* refers to the mind of the agent, *ultra* to the thing itself. Liv. x. 19. Orare ne collegæ auxilium, quod acciendum *ultra* fuerit, *sua sponte* oblatum sperneretur; and Tac. Hist. iv. 79. Suet. Cæs. 6. Sponte accusare means to accuse of one's own accord; whereas *ultra accusare* means to obtrude one's self into the office of an accuser, when one should be satisfied with not being one's self accused; according to which, *ultra accusavit* may be resolved into the complete phrase: Haud contentus non accusari ab altero, *ultra* etiam progressus est, ut ipse accusaret alterum, or, *ultra* progressus accusavit alterum. 2. Sponte, from choice, is in opp. to *casu*, or *necessitate*, Colum. ii. 1, 13. Plin. Ep. v. 14. Tac. Ann. vi. 23; whereas *sua sponte*, quite of one's own accord, like *αὐτομάτως*, in opp. to *rogatus*, *provocatus*, or *invitatus*. Cæs. B. G. i. 44. Cic. Fam. i. 7. iv. 3. vii. 5. (iii. 103.) 3. Sponte and spontaneous, like *ἐκών* and *ἐκούσιος*, paint the voluntary action as an act of the understand-

ing; voluntate and voluntarius, like ἔθελοντής, as an act of the will, in opp. to *invite*; libenter and libens, like ἀσμένος, as an act of feeling, in opp. to *tædio*. (iv. 277.)

SQUALOR, see *Lutum*. STAGNUM, see *Lacuna*.

STATIM, see *Repente*. STATUA, see *Imago*.

STATUERE, see *Destinare* and *Sistere*.

STATUS, see *Conditio*.

STELLA; ASTRUM; SIDUS. *Stella* (dimin. of ἀστήρ) means any one of the innumerable individual stars, like ἀστήρ; *astrum* (ἀστρον), any one of the greater bright heavenly bodies, the sun, moon, and principal stars, with their peculiar names, like ἀστρον; *sidus* (εἶδος), a complication of stars, a constellation, and, by affinity of the notion with number and magnitude, a great star, like *τέρας*, *τείρεα*. *Astrum* and *stella* denote the stars more in a mere physical relation, as bright heavenly bodies; *sidus*, more in an astronomical and astrological relation, as portentous and influencing human affairs. Sen. *Helv.* 9. *Dum ortus siderum, occasus intervallaque, et causas investigare velocius meandi vel tardius spectare tot per noctem stellas micantes liceat.* (iv. 409.)

STERCUS, see *Lutum*. STILLA, see *Gutta*.

STIMULARE, see *Pungere*. STIPATOR, see *Satelles*.

STIPES; VALLUS; PALUS; SUDES. *Stipes* and *vallus* mean a larger sort of pale or stake, like a pole or the stem of a tree, which must be driven into the earth with a rammer; *stipes* serves for various uses, in war and upon other occasions; *vallus* (the dimin. of σύναπος?) is chiefly used as a palisade; whereas *palus* and *sudes* mean a smaller sort of stake, which may be driven into the earth in the ordinary way; *palus* (from *pungere*) serves for various uses, as a hedge-stake, etc. and especially for fastening any thing to it; *sudes* (from σύναπος?) is also used, on account of its spike, for a *palisade*, a lance, a javelin. (iv. 824.)

STIPULA, see *Culmus*.

STIRIA, see *Gutta*.

STIRPS; GENUS; GENS; PROSAPIA; POSTERITAS; PROGENIES; PROLES; SUBOLES. 1. *Stirps*, *genus*, and *gens*, denote the race usually in an ascending line, as abstract and collective terms, for *majores*; whereas *prosapia*, *progenies*, *propago*, *proles*, *suboles*, in a descending line, as abstract and collective terms for *posteri*. 2. *Prosapia* is an antiquated solemn expression, and only to be used of ancient noble families, Cic. *Univ.* 11. *Quintil.* i. 6, 40; *posteritas*, the usual prosaic, *progenies*, a select, elevated expression, Cic. *Rep.* ii. 22; *proles* and *suboles*, poetical expressions, Cic. *Or.* iii. 38; *proles* denotes children, as fruits destined, as a younger race, to exist with their parents; *suboles*, as an *after-growth*, destined to supply the place of the generation that is dying off. 3. *Gens* (*γενετή*) is a political, *genus* (*γένος*), a natural race. *Gens* consists of families, whom the founder of states has united into a community or complex family; *genus* consists of species and individuals, that by their common properties belong to one and the same class of beings. (v. 307).

STIRPS; TRUNCUS. *Stirps* (*στέριφος*) denotes the stock as the animating and supporting principal part of a tree, in opp. to the branches and leaves, as growing from it and dependent upon it; *truncus*, the naked, dry part of the tree, in opp. to the branches and leaves, and even to the top itself, as its ornament; in short, so far as it answers to the trunk of the human body. (iv. 322.)

STOLIDUS, see *Stupidus*.

STOLO, see *Rami*.

STOMACHARI, see *Succensere*.

STRABO; PÆTUS. *Strabo* (*στραβός*) means, one who squints from nature, or sickness, or bad habit; whereas *pætus*, one who squints designedly and wagishly. (vi. 350.)

STRAGES, see *Ruina*. STRENUITAS, see *Severitas*.

STREPIDUS, see *Fragor*. STRUES, see *Acervus*.

STUDIUM; BENEVOLENTIA; FAVOR; GRATIA. 1.

Studium is usually the attachment and dependent feeling of the lower towards the higher, of the soldier towards the general, of the subject towards the ruler, of the scholar towards the teacher, of the individual towards his party; whereas favor is the love and favor of the higher towards the lower, of the public towards the player, of the people towards the candidate, of the judge towards one of the parties, etc.; lastly, benevolentia is love and good-will towards one of equal rank. In Cic. *Rosc. Com.* 10. *Quod studium et quem favorem secum in scenam attulit Panurgus?* the public is first considered as an auditor, then as a judge of the player. *Orat. i. 21.* *Ego qui incensus essem studio utriusque vestrūm, Crassi vero etiam amore.* 2. Studium, favor, and benevolentia, denote a temporary affection, occasioned by and contracted from external circumstances,—consequently, of a quieter, or entirely latent sort; whereas amor is love deeply rooted in the soul, bordering on passion. Cic. *Fam. i. 9.* *Nihil est quod studio et benevolentia vel potius amore effici non possit.* Att. v. 10. *Amores hominum in te, et in nos quædam benevolentia.* 3. Favor is, subjectively, the favor which a person entertains towards another, in opp. almost to *invidentia*; whereas gratia is, objectively, the favor in which a person stands with another, in opp. to *invidia*. (iv. 106.)

STUPIDUS; BRUTUS; BARDUS; STULTUS; FATUUS; STOLIDUS. Stupidus, brutus, and bardus, denote a merely negative quality, want of intellect; stupidus (from $\tauύ\phi\omega$, $\tauα\phi\epsilon\bar{\nu}$), that of a human being who comprehends with difficulty, as dull-witted, like $\alpha\bar{\nu}\alpha\bar{\iota}\sigma\bar{\eta}\tau\bar{o}s$; brutus ($\mu\alpha\nu\omega\tau\bar{o}s$), that of beasts, and of men whose organization is like that of beasts, who comprehend nothing, as without reason, like $\beta\lambda\acute{a}\xi$; bardus, who comprehends slowly, as without talent, like

βραδύς; whereas *stultus*, *fatuus*, and *stolidus*, denote a positive quality of the mind, which has false notions and a perverse judgment; *stultus* (from τέλλω, ἀτάλλω, ἀταλόφρων), a want of practical wisdom, as folly, like *μωρός*, in opp. to *prudens*; *fatuus*, a want of æsthetical judgment, as silliness; *stolidus*, a want of reasonable moderation, as brutality. Liv. xxv. 19. Id non promissum magis *stolide* quam *stulte* creditum. (iv. 229.)

SUAVIS; DULCIS. *Suavis* (ἡψ) denotes, like ἡδύς, a pleasant odor, and, figuratively that which gives a calm pleasure; *dulcis*, like γλυκύς, a pleasant flavor, and, figuratively, that which gives a lively pleasure; hence *dulcis* is a stronger expression than *suavis*, in Plin. Ep. v. 8, 10. Hæc vel maxima vi, amaritudine, instantia; illa tractu et *suavitate*, atque etiam *dulcedine* placet. Plin. H. N. xv. 27. *Dulce*, et *pingue*, et *suave*. (iii. 256.)

SUAVIUM, see *Osculum*. SUBITO, see *Repente*.

SUBLIME, s. *Aer* and *Altus*. SUBOLES, see *Stirps*.

SUCCENSERE; IRASCI; INDIGNARI; STOMACHARI. *Succensere* and ægre, graviter, moleste, difficiliter ferre, to take any thing ill, denote a silent, *irasci*, *indignari*, and *stomachari*, a loud displeasure; *ira*, anger, has the character of a passion, inasmuch as it thirsts after vengeance; *indignatio*, indignation, that of an awakened or excited moral feeling, inasmuch as it expresses with energy its disapprobation or contempt; *stomachatio*, a fit of passion, that of a choleric temperament, inasmuch as it suffers the bile to overflow, and gives vent to its irritability by blustering and brawling. The *iratus* makes his appearance as an enemy, and excites fear; the *indignabundus*, as a judge, and inspires awe; the *stomachans*, as a hypochondriac, and is a subject for comedy. (v. 119.)

SUDES, see *Fustis* and *Stipes*.

SUFFRAGIUM, see *Sententia*.

SUFFUGIUM, see *Perfuga*. SULCUS, see *Porca*.

SUMERE; CAPERE; PREHENDERE; ACCIPERE; EXCIPERE; RECIPERE; SUSCIPERE; RECUPERARE. 1. *Sumerē* (sub-imere) means to take up any thing, in order to use it, like *αἴρειν*; *capere* (from *κάπτειν*) to lay hold on any thing, in order to possess it, like *λαβεῖν*; lastly *prehendere*, *præhendere* (from *χανδάνειν*) to lay hold on any thing, in order, in a mere physical sense, to have it in one's hand. Cic. Phil. xiii. 7. *Saga sumpsimus*, *arma cepimus*. 2. *Accipere* means to take any thing offered, with willingness, *δέχεσθαι*; *excipere*, to intercept, or catch any thing that is escaping, *ὑποδέχεσθαι*; *recipere*, to take any thing that wants protection, with a generous feeling; *suscipere*, to undertake, or take upon one's self any thing burdensome, with self-denial. The *accipiens* usually takes in his hand; the *excipiens*, in his arms; the *recipiens*, in his bosom; the *suscipiens*, on his arm or back. 3. *Recipere* means to receive again, without taking pains; whereas *recuperare*, to regain by one's own exertion. Liv. xiii. 53, *urbem recipit*, by merely taking possession; comp. with xxvi. 39, *urbe recuperata*, by conquest. (iv. 131.)

SUMMUS; SUPREMUS. *Summus* (superl. of sub) denotes the uppermost, indifferently, and with mere local reference, like *ἄκρος*, in opp. to *imus*. Rhet. ad Her. iii. 18. Cic. Rosc. Com. 7. Vell. P. ii. 2. Tac. H. iv. 47; whereas *supremus* is a poetical and solemn expression, with the accessory notion of elevation, like *ὑπατος*, almost in opp. to *infimus*. (iv. 357.)

SUMPTUS; IMPENSÆ. *Sumptus* means expense, so far as it diminishes wealth and capital, allied to prodigality; *impensæ*, so far as it serves to the attainment of an object, allied to sacrifice. (vi. 357.)

SUPERARE, see *Vincere*.

SUPERBIA; ARROGANTIA; FASTUS; INSOLENTIA. *Superbia*, from self-sufficiency, thinks others be-

neath itself, and considers them only as to the inferiority of their endowments; pride, in opp. to humility; *arrogantia* would make others, who owe it no homage, sensible of its endowments or privileges, in opp. to modesty; *fastus* (from $\sigmaπαθāν$?) pushes men from itself, as unworthy to stand in connection with it, as a presumptuous, in opp. to a sober, unassuming disposition; *insolentia* (from *salire*, *insilire*,) misemploys its superiority, in a rude manner, to the humiliation of the weaker, as insolence, in opp. to humanity and magnanimity. The *superbus* would outshine others; the *arrogans* would encroach upon them; the *fastosus* despises them; the *insolens* insults them. (iv. 187.)

SUPERESSE, see *Restare*.

SUPPLEMENTUM, see *Complementum*.

SUPPLICARE, see *Rogare*. SUPREMUS, see *Summus*.

SURCULUS, see *Rami*. SURRIPERE, see *Demere*.

SUS; VERRES; SCROFA; PORCUS. *Sus* ($\hat{v}s$, $\sigma\hat{v}s$,) is the most general name for swine, and that which is used by natural historians, like $\hat{v}s$; *verres*, *scrofa*, *porcus*, are economical names; *verres* (from $\epsilon\rho\sigma\eta\varsigma$), a boar-pig; *scrofa* ($\gammaρομφά\varsigma$), a sow kept for breeding; *porcus* ($\piόρκο\varsigma$), a young pig, like $\chiοίρο\varsigma$. With *sus* is associated the accessory notion of filthiness; with *porcus*, that of fatness. (v. 335.)

SUSCIPERE, see *Sumere*. SUSPICERE, see *Vereri*.

SUSPIRARE; GEMERE. *Suspirare*, to sigh, is a deep drawing of the breath and then forcible emission of it, as the immediate consequence of an afflicted heart; whereas *gemere* ($\gammaέμειν$), to groan, is more of a voluntary act, in order to give vent to the afflicted heart; hence *suspirium* is more an expression of uneasiness and distress, *emitus* of actual pain. Cic. Att. ii. 21. Cum diu occulte *suspirassent*; postea jam *gemere*, ad extremum vero loqui omnes et clamare cœperunt. (v. 244.)

SUSTINERE, SUSTENTARE, see *Ferre*.

T.

TABERNA, see *Deversorium*. TABULÆ, see *Axes*.

TACERE, TACITURNUS, see *Silere*.

TÆDA, see *Fax*. TÆDET, see *Piget*.

TÆTER, see *Teter*. TALEA, see *Rami*.

TALIO, see *Vindicta*. TARDARE, see *Manere*.

TARDUS; LENTUS. *Tardus* denotes slowness, with reference to the great length of time spent, in opp. to *citus*, Sall. Cat. 5; whereas *lentus*, with reference to quietness of motion, in opp. to *acer*, etc. Quintil. ix. 4. (iv. 218.)

TELLUS; TERRA; SOLUM; HUMUS. *Tellus* denotes the earth as a whole, as the centre of the universe, as a goddess, in opp. to other bodies in the universe, or other divinities, like *Γαῖα*, *Γῆ*; whereas *terra* (*τέρπω*, torreo,) as matter and one of the elements in opp. to the other elements, like *γαῖα*, *γῆ*; *solum* (*ὅλον*) as a solid element, in opp. especially to water, like *πέδον*; lastly, *humus* (*χθών*, *χαμαί*), as the lowest part of the visible world, in opp. to the sky, like *χθών*. Hence the derivative *terrenus* is in opp. to *igneus*; *solidus* is in opp. to *fluidus*; lastly, *humilis*, in opp. to *sublimis*. (i. 173.)

TEMETUM, see *Vinum*. TEMPERATIO, see *Modus*.

TEMPESTAS, see *Ventus*.

TEMPLUM; FANUM; DELUBRUM; ÆDES; SACELLUM.

1. *Templum*, *fanum*, and *delubrum*, denote properly the temple, together with the consecrated environs, like *ἱερόν*; whereas *ædes*, the building only, like *ναός*; lastly, *sacellum*, a consecrated place without the building, with merely an altar. 2. In a narrower sense, *templum* denotes a great temple of one of the principal gods; whereas *fanum* and *delubrum*, a smaller temple of an inferior god, or of a *herō*, etc.

TEMPUS, see *Dies*. TEMULENTUS, see *Ebrietas*.

TENEBRÆ, see *Obscurum*.

TENERE; HABERE; POSSIDERE. *Tenerē* (from $\tau\epsilon\iota\nu\epsilon\iota\nu$) means, to have anything fast in one's hand, and in physical possession; *habere* (from $\sigma\chi\epsilon\omega$) to have in one's power, and in effective possession; *possidere* (from $\pi\omega\tau\iota$ and *sedere*) to have, as one's own property, and in legal possession, Plin. Ep. i. 16. *Tenet*, *habet*, *possidet*. (vi. 366.)

TENTARE; EXPERIRI; PERICLITARI; PERICULUM; DISCRIMEN. 1. *Tentare* means, to make an experiment, in order to form a judgment of something, from a desire of knowledge, and with activity; *periclitari*, with courage and contempt of the danger associated with the experiment; *experiri*, merely to learn something by actual experiment. 2. *Periculum* denotes danger, as occupying duration of time; *discrimen*, as a point of time, as the critical moment and the culminating point of *periculum*. Liv. vi. 17. In ipso *discrimine periculi* destituat. (v. 263.)

TENUIS, see *Exilis*. TERERE, see *Lævis*.

TERGUM, see *Dorsum*.

TERGUS; CUTIS; PELLIS; VELLUS. *Tergus* and *cutis* denote the outermost covering of the flesh, as merely bare skin; *tergus* (from $\sigma\tau\omega\rho\chi\acute{a}\zeta\epsilon\iota\nu$, to enclose), the coarse skin of an animal, which covers the soft and eatable flesh, like $\delta\epsilon\rho\mu\alpha$; *cutis* ($\kappa\upsilon\tau\sigma$), the finer skin of human beings, which protects the sensitive flesh like $\chi\rho\omega\varsigma$; whereas *pellis* and *vellus* denote the flesh together with a covering; *pellis* (from *palla*) more bristly, consisting of *pili*, like $\delta\omega\rho\alpha$; *vellus* (from $\epsilon\tilde{\iota}\lambda\alpha\varphi$? or *villus*?), more woolly, consisting of *villi*, like $\mu\alpha\lambda\lambda\omega\varsigma$. Men have *cutis*; elephants, snakes, etc. *tergora*; lions, goats, dogs, etc., *pelles*; sheep, *vellera*. Juven. x. 192. *Deformem pro cute pellem*. (v. 17.)

TERMES, see *Rami*.

TERMINARE, TERMINUS, see *Finire*, *Finis*.

TETER; FÆDUS; TURPIS; DEFORMIS. *Teter*, *tæ-*

ter (*ἀταρτηρός*) is the ugliness which disturbs the feeling of security, and excites fear or shuddering, like hideous, shocking, *βλοστρός*; fœdus (*ψοῦδος*), that which offends natural feelings, and excites loathing and aversion, like *μιαρός*; turpis (from *torpere*) that which offends the moral feeling, or sense of decency, and excites disapprobation or contempt, in opp. to *honestus*, *gloriosus*, like *αισχρός*; deformis, that which offends the finer sensations, and excites dislike, in opp. to *formosus*, like *δυσειδής*. Cic. Off. i. 34. Luxuria cum omni ætate turpis, tum senectuti *fædissima* est. Rep. ii. 26. Tyrannus quo neque *tetrius* neque *fædius* . . . animal ullum cogitari potest. Vatin. 3. Quanquam sis omni diritate *teterrimus*. Vell. Pat. ii. 69. In Vatinio *deformitas* corporis cum *turpitudine* certabat ingenii. (v. 111.)

TESCA, see *Solitudo*. TETRICUS, see *Austerus*.

TIGNUM, see *Trabes*.

TIMERE, TIMOR, see *Vereri*.

TITUBARE, see *Labare*. TOLERARE, see *Ferre*.

TORMENTUM, s. *Cruciatus*. TORQUERE, see *Vertere*.

TORRIDUS, see *Aridus*. TORVUS, see *Atrox*.

TOTUS, see *Quisque*.

TOXICUM; VENENUM; VIRUS. Toxicum (from *taxus*) denotes poison, as a mere term in natural history, without accessory reference; venenum, as an artificial poison, of a sweet and tempting flavor; virus (*εἴλαρ, λός*), as a noxious and distasteful juice or drink. Liv. ii. 52. Tribuni plebem agitare suo *veneno*, agraria lege; comp. with Cic. Læl. 23. Evomat *virus* acerbitatis suæ. (v. 355.)

TRABES; TIGNUM. Trabes, trabs (*τράφηξ*) denotes a longer and narrower beam, like a pole; tignum, a shorter and thicker beam, like a block. A raft consists of *trabes*, not of *tigna*; whereas the wood-work of a building, which, as a pillar, is destined to support something, is composed of *tigna*, not of *trabes*, by which the cross-beams only are denoted. Cæs. B. Civ.

ii. 9. Supra cum locum duo *tigna* transversa injecerunt, quibus suspenderent eam contignationem supraque ea *tigna* directo transversas *trabes* injecerunt easque axibus religaverunt. (v. 290.)

TRACTUS, see *Locus*. TRAGULUM, see *Missile*.

TRAMES, see *Iter*. TRANQUILLUS, see *Quietus*.

TRANS; ULS; ULTRA. *Trans* and *Uls*, like *πέραν*, in opp. to *cis*, denote, on the other side, with the character of unaccented prepositions, as a mere geometrical designation of place, like *super*; *trans* (*τραβές*) is the usual, *uls* the antiquated and obsolete expression; whereas *ultra* (comparative from *ollus*, *ille*), like *πέρα*, in opp. to *citra*, with emphasis and distinction of the relative distance of that which lies on the other side, like *supra*. The separation denoted by *ultra* is merely that of a boundary; the separation denoted by *trans*, that of an obstruction. Tac. Germ. 29. *Protulit magnitudo populi Romani ultra Rhenum ultraque veteres terminos imperii reverentiam . . . Non numeraverim inter Germaniae populos, quanquam trans Rhenum Danubiumque considerint, eos, qui decumates agros exercent.* Eutrop. vii. 9. Liv. xxii. 43. Tac. Ann. xvi. 17. (iii. 109.)

TRANSFUGA, see *Perfuga*.

TRANSVERSUS; OBLIQUUS. *Transversum* means, that which crosses a straight line at right angles, like across; *obliquum*, that which is not perpendicular to a straight line, but forms with it unequal angles, the one acute, the other obtuse, like awry or slanting. (vi. 375.)

TRIBUERE, see *Impertire*. TRISTITIA, see *Dolor*.

TROICUS, TROIUS, see *Achivi*.

TRUCIDARE, s. *Interficere*. TRUCULENTUS, s. *Atrox*.

TRUDIS, see *Fustis*. TRUNCARE, see *Mutilare*.

TRUNCUS, see *Stirps*. TRUX, see *Atrox*.

TUERI; DEFENDERE. *Tu eri* (from *στοχάζεσθαι*) supposes only possible danger, as to protect, in opp. to *negligere*, Cic. Fin. iv. 14; *defendere*, an actual

attack, as to defend, in opp. to *deserere*. Hence those that are under age have *tutores*; those that are accused, *defensores*. The *tuens* shows more of carefulness and love, as seeking to prevent danger; the *defendens*, more of spirit and strength, as resisting danger. (iv. 307.)

TUMERE, see *Turgere*.

TUMULUS, see *Collis*.

TURBA, see *Caterva*.

TURBÆ; TUMULTUS; SEDITIO; SECESSIO; DEFICERE; DESCISCERE. *Turbæ* and *tumultus* denote the civil broils of public life; *turbæ* ($\tauύρβη$) interruptions of public order; *tumultus* (from *tumere*) of the public peace; whereas *seditio* and *secessio* are political commotions, in consequence of decided, evident differences of opinion, and of conflicting principles; *seditio* (from *se* and *ire*) when concord is first disturbed, and the parties as yet contend with words only; *secessio*, when the prospect of reconciliation is already given up, and the parties either stand opposite each other, ready to come to blows, or, at least, have broken off all connection with each other. 2. The *seditionis* and *secedentes* are citizens and members of a free community, and only suspend public concord; whereas the *deficientes* and *desciscentes* break a compact, because, either as subjected states they rebel, or as allies fall off; *deficere*, as the most general expression, represents the falling off, in a moral point of view, as a treacherous, fickle, cowardly desertion; *desciscere* (from *scindere*) in a political point of view, as an alteration in the constitution and political system. (v. 363.)

TURBO, see *Ventus*.

TURGERE; TUMERE. *Turgere* ($\tauραγᾶν$) denotes being swoln, with reference to actual corpulency and fulness, like $\sigmaπαργᾶν$, $\sigmaφριγᾶν$; whereas *tumere* (from $\sigmaτόμφος$) with reference to concealed nothingness and emptiness, like $οιδᾶν$. Hence sails are called *tur-*

gida, inasmuch as the wind, which swells them out, is something, and actually fills them ; and *tumida*, inasmuch as it is merely air, consequently nothing, and only seems to fill them. (iv. 191.)

TURIO, see *Rami*.

TURPIS, see *Teter*.

TUTUS ; SECURUS ; INCURIOSUS. 1. *Tutus* denotes safety objectively, he who actually is safe, like *ἀσφαλῆς* ; *securus* (sine cura) subjectively, he who thinks himself safe ; hence *tutus* is used for provident, with reference to foresight ; *securus* is used as a softer expression, for improvident, with reference to the want of foresight. Sen. Ep. 97. *Tuta scelera esse possunt, secura non possunt* : and 105. The substantive *securitas*, however, must be used to supply the want of a similar substantive from *tutus*. 2. *Securus, securitatis*, denote freedom from care and anxiety merely as a state of mind, like *ἀμέριμνος*, in opp. to *sollicitus*, Tac. Hist. iv. 58 ; whereas *incuriosus, incuria*, denote the want of carefulness and attention, with a practical reference, like heedless, *δλίγωπος*, in opp. to *cura*. Sen. Ep. 100. *Fabianus non erat negligens in oratione, sed securus*. (iii. 120.)

U.

UBER, see *Fœcundus* and *Mamma*.

UDUS ; UVIDUS ; HUMIDUS ; AQUOSUS ; MADIDUS. 1. *Uvidum* and *udum* (*ύδις*, vadum, from *ύω*, uveo) denote, like *ὕγρον*, the wetness which consists entirely of water or other fluid particles, whether actually, apparently, or only by hyperbole, *humore constans* ; whereas *humidum* and *humectum* (from *χυμός*) is the wetness which is caused by water soaking through, *humore mixtum*. Senec. N. Q. ii. 25. *Dicis nubes attritas edere ignem cuin sint humidæ, inno uidae*. Hence is *udus* (in opp. to *sudus* and *solidus*) used by Tertullian as sy-

nonymous with *aquarus*; whereas *humidus* (in opp. to *aridus*) is synonymous with *aquosus*, only that by *aquosus* is meant a separation and *juxta-position* of wet and dry; by *humidus*, a mixture and association of wet and dry; hence *pratum aquosum* means a meadow with ponds and puddles; *pratum humidum*, a meadow soaked with water.

2. *U d u s* is only a contracted form of *uvidus*; *h u m e c t u s* is distinguished from *humidus* only as a sort of participle. Pacuv. ap. Varr. *Terra exhalabat auroram humidam, humectam.* 3. *H u m i d u s, h u m e n s*, refer, like moist, to the inward quality of a body; whereas *m a d i d u s, m a d e n s*, like $\mu\nu\delta\alpha\lambda\epsilon\omega\varsigma$ and dripping, only to the exterior and surface of a body, in opp. to *siccus*. Cic. Phil. xiv. 3. *Imbuti sanguine gladii legionum exercituumque nostrorum, vel madefacti potius duobus consulum, tertio Cæsaris prælio*; for *i m b u e r e*, as the causative of *imbibere*, refers to a *humectatio*, a moisture of the inner part; *m a d e f i e r i*, to a *redundatio*, the cause of which lies in this, that the inner part is so over-full, that nothing further can be forced into it. (ii. 12.)

ULCUS, see *Vulnus*. ULIGO, see *Lacuna*.

ULNA; LACERTUS; BRACHIUM; CUBITUS. *U l n a* ($\omega\lambda\epsilon\nu\eta$) is the whole arm, from the shoulder to the hand, which serves as a measure, an ell; *l a c e r t u s* ($\alpha\lambda\kappa\eta\jmath$) the upper arm; *b r a c h i u m* ($\beta\rho\alpha\gamma\chi\iota\omega\varsigma$, $\beta\rho\alpha\chi\iota\omega\varsigma$), the under-arm; *c u b i t u s*, the bending between the two, the elbow. (vi. 383.)

ULS, ULTRA, see *Trans*. ULTIMUS, see *Extremus*.

ULTIO, s. *Vindicta*. ULTRO, s. *Præterea* and *Sponte*.

UMBROSUS, see *Obscurus*.

UNA; SIMUL. *Una* means together, at the same place, like $\delta\mu\omega\bar{u}$; whereas *simul* ($\delta\mu\alpha\lambda\bar{\omega}\varsigma$) at once, at the same time or moment, like $\bar{\alpha}\mu\bar{a}$.

UNCTUS, see *Delibutus*. UNCUS, see *Curvus*.

UNDA, see *Aqua*. UNICUS, see *Eminens*.

UNIVERSUS, UNUSQUISQUE, see *Quisque*.

USQUE, see *Semper*. USURA, see *Fænus*.

USURPARE, see *Uti*.

UTERQUE; AMBO; UTERVIS; UTERLIBET. 1. Uterque denotes 'both,' as two unities, like ἐκάτερος; a mbo, as the halves of a pair, like ἄμφω. Cic. Fin. ii. 7. Hic, qui *utramque* probat, *ambobus* debuit uti. Orat. 6, 21. Terent. Ad. i. 2, 50. Curemus aequam *uterque* partem; tu alterum, ego alterum; nam *ambos* curare propemodum reposcere illum est quem dedisti. Plin. Pan. 90, 4. Vell. P. ii. 66. This difference is palpable from Cic. Mur. 18, 37. Duæ res vehementer in prætura desideratæ sunt, quæ *ambæ* in consulatu Murenæ profuerunt . . . Horum *utrumque* ei fortuna ad consulatus petitionem reservavit. And Orat. iii. 26. A quibus *utrisque* submittitur aliquid. 2. Uterque and ambo are copulative, and may be resolved into *unus et alter*, and have their predicate actually in common; whereas utervis and uterlibet are disjunctive, and may be resolved into *unus vel alter*, and have their predicate in common only by possibility. Ter. Andr. prol. 10. Qui *utramvis* recte norit, *ambos* noverit. (iv. 349.)

UTI; USURPARE; FRUI; FRUNISCI. Ut i and usurpare denote the mere act of using, by which a person turns a thing to his advantage; but uti (from οἶω) a permanent use; usurpare (usui rapere) a single act of using; whereas frui and the antiquated word frunisci (from φρονεῖν), the pleasant feeling of this use, as to enjoy; frui is the primitive, frunisci the inchoative of the verb. Sen. Vit. B. 10. Tu voluptate *frueris*, ego *utor*. Flor. ii. 6. Hannibal cum victoria posset *uti*, *frui* maluit. Cic. Rosc. Am. 45, 131. Comoda, quibus *utimur*, lucem, qua *fruimur*, spiritumque, quem ducimus, a Deo nobis dari. Cic. Cat. iii. 2, 5. Quorum opera . . . assidue *utor*; comp. with Fin. ii. 35, 118. In ea, quam sæpe *usurpabas*, tranquillitate degere omnem vitam. Cic. Orat. 51, 169. Post inventa conclusio est, qua credo *usuros* veteres illos fuisse, si iam nota et *usurpata* res esset. (iii. 134.)

UTIQUE, see *Plane*.
UXOR, see *Fæmina*.

UVIDUS, see UDUS.

V.

VACARE; OTIARI; FERIARI; CESSARE; NIHIL AGERE. *Vacare* (from *ἡκα?* means to have one's time free, in opp. to *occupatio*, which compels one to work; *otiari* (from *αὐστος*, *αὐτως*), to be at leisure, in opp. to *negotia*, which oblige one to work; *feriari*, to enjoy a holiday, in opp. to working all day; *cessare* (from *cedere?* or from *καθίζειν?*), to make a half-holiday, and enjoy a short cessation, in opp. to previous activity; *nihil agere*, to do nothing, in opp. to activity in general. (vi. 388.)

VACILLARE, see *Labare*.

VACUUS, see *Inanis*.

VADERE, see *Ire*.

VADUM, see *Solum*.

VAFER, see *Astutus*.

VAGARI, see *Errare*.

VALDE, see *Perquam*.

VALE, see *Ave*.

VALENS, see *Salus*.

VALERE, see *Posse*.

VALETUDO see *Æger*.

VALIDUS; FIRMUS; ROBUSTUS. 1. *Validus* (from *ὅλος*, *οὐλος*), means strong, in an active sense, as able to perform something, in opp. to *imbecillus*, Cic. Fam. vii. 1. Plin. H. N. xiv. 21, like *σθεναρός*; whereas *firmus* and *robustus*, in a passive sense, as able to endure; *firmum* (from *φράξαι*, *φάργυνμι*), strong from an immovable position, and, consequently, stedfast, in opp. to *labans*, *vacillans*, and, for want of a corresponding adjective, to *imbecillus*, Cic. Fam. ix. 16. Sall. Jug. 10. Quintil. v. 10, 49, like *βέβαιος*; *robustum* (from *ἐρρώσθαι*) through its compact nature, and its impenetrable and, consequently, durable materials, nearly in opp. to *tenerum*, like *ρωμαλέος* and *ἰσχυρός*. 2. *Imbecillitas* denotes generally a mental, in *firmitas*, a bodily weakness, according to Cic. Fin. v. 45. In *infirma aetate*, *imbecillaque mente*:

both are sometimes used in a mental sense, in which case *imbecillitas* denotes a natural weakness of the head or heart, a want of talent or of spirit ; whereas ; *infirmitas*, a moral weakness of character, fickleness and uncertainty, for example : Cæs. B. G. vii. 77. *Nolite stultitia ac temeritate vestra aut imbecillitate animi omnem Galliam prosternere* ; comp. with iv. 5. Cæsar *infirmitatem Gallorum veritus*, quod sunt in consiliis capiendis mobiles et rebus plerumque novis student. Or, Cic. Divin. ii. 60, with Fam. xv. 1. Or, Tac. Ann. iv. 8, with Hist. i. 9. (iv. 164.)

VALLUM, see *Agger*. VALLUS, see *Stipes*.

VALVÆ, see *Ostium*.

VARIUS ; DIVERSUS ; CONTRARIUS ; VERSICOLOR ; VARIEGARE. 1. *Varium* (from *aiόλος*) means, possessing differences in its own texture, varied ; whereas *diversum*, differing from something else, distinct. Catull. 47, 10. *Quos longe simul a domo profectos diverse variae viæ reportant* ; that is, whom various ways, in an entirely different direction, bring home. Tac. Hist. i. 25. *Otho postquam vario sermone callidos et audaces cognovit pretio et promissis onerat . . . Suspensos cæterorum animos diversis artibus* (namely, spe et metu) stimulant. 2. The *diversa* will have nothing in common, and go different or even opposite ways from each other ; whereas the *contraria* confront and stand directly opposite to each other. Hence the following climax in Cic. Divin. ii. 26, 55. *Diversas aut etiam contrarias*. Vell. Pat. ii. 75. *Diversa præsentibus et contraria exspectatis sperare*. Quintil. v. 10, 26. 3. *Varium* denotes variegated, as exhibiting different colors at the same time, like *ποικίλον* ; whereas *versicolor*, that which changes its color, according to the light in which it is held, like *aiόλον*. Propert. iii. 13, 32. *Aut variam plumæ versicoloris avem*. Pliny is describing two different properties, xxxvii. 10, when he describes the stone Mithrax, as at the same time *multicolor* and *contra solem varie re-*

fulgens. 4. *Variare* means to give a varied appearance in general; *variegare*, to give a varied appearance, especially by different colors. (iii. 269.)

VAS, see *Sponsor*.

VASTA, see *Solitudo*.

VASTARE; **POPULARI**; **DIRIPERE**; **AGERE FERRE**; **EXPILARE**; **SPOLIARE**; **PECULARI**. 1. *Vastare* (from *ustus*?) means to lay waste, from rage or from policy to destroy the property of an enemy, like *πέριθειν*, *πορθεῖν*; whereas *populare*, *diripere*, and *agere ferre*, to plunder for one's own use; *populare*, on a great scale, for example, to lay waste all the crops, and drive off the herds; *diripere*, on a small scale, to break into the houses, and break open the closets; *agere ferre* includes both meanings, like *ἄγειν καὶ φέρειν*. 2. *Spoliare* and *populare* mean to plunder, in a state of open warfare; whereas *expilare* and *peculari*, *de peculari*, in a state of peace; *expilare* (*ψιλόω*) by open force; *peculari* (dimin. of *πέκω*) by fraud, and by secretly purloining the property of the state. Cic. *Parad.* vi. 1. *Si socios spolias, ærarium expilas.* (iv. 339.)

VATES, see *Canere*.

VATICINARI, see *Divinare* and *Hariolari*.

VECORS, see *Amens*. **VEGETUS**, see *Vigens*.

VEHEMENS, see *Acer*.

VELLE; **OPTARE**; **EXPETERE**; **CUPERE**; **VERE**; **GESTIRE**. 1. *Velle*, *obtare*, and *expeterere*, are acts of calm reason and self-determination; whereas *cupere*, *vere*, and *gestire*, acts of excited feeling and of passion. Senec. Ep. 116. *Cum tibi cupere interdixero, velle permittam.* 2. *Velle* (*έλεῖν*) means to wish, and co-operate towards the realization of one's wish, like *θέλειν* and *βούλεσθαι*; *optare* (from *ποθεῖν*) to wish, and leave the realization of one's wish to others, or to fate, like *ποθεῖν*; *expeterere*, to wish, and apply to others for the realization of one's wish, like *δρέγεσθαι*. Sen. Ep. 95. *Sæpe*

aliud *volumus*, aliud *optamus*. Cic. Off. i. 20. Nihil nisi quod honestum sit homines aut admirari aut *optare* aut *expetere* oportet. 3. *Cupere* (*κάπτειν*) denotes a vehement, passionate desire; *gestire* (*γηθεῖν*), a lively desire, showing itself by gestures; *averē* (from *χαίνειν*, *χάος*), an impatient, hasty desire. *Cupidus* means, being eagerly desirous of something, like *ἐπιθυμῶν*; *gestiens*, rejoicing in anticipation of something, like *χρήζων?* *avidus*, being greedy after something. Cic. Sen. 8. Græcas literas sic *avide* arripui, quasi diuturnam sitim explere *cupiens*; comp. with Att. ii. 18. Intellexi quam suspenso animo et sollicito scire *averes*, quid esset novi. And, iv. 11. Perge reliqua; *gestio* scire ista omnia. (v. 57.)

VELLUS, see *Tergus*.

VELOX, see *Citus*.

VENDERE; VENUNDARE; MANCIPARE. *Vendere* and *venundare* denote the selling of any thing as a mercantile act; but in *vendere* (*ἀναδοῦναι*) the disposing of the thing is the principal notion, the price merely secondary, in opp. to *emere*, like *ἀποδόσθαι*; in *venundare*, the previous having for sale, or offering for sale, is the principal notion, as in *πιπράσκειν*, *πωλεῖν*, *ἀπεμπολᾶν*; whereas *mancipare* denotes a judicial act, in consequence of which a thing is alienated, and, with all that belongs to it, transferred to another, in a legal form, as his property. (iv. 118.)

VENDITATIO, s. *Jactatio*. VENENUM, see *Toxicum*.

VENERARI, see *Vereri*. VENIAM DARE, s. *Ignoscere*.

VENTUS; PROCCELLA; TEMPESTAS; VORTEX; TURBO.

Ventus (*ἀέρις*, or *ἀντη*, Hesiod) is the generic term for wind; *procælla* and *tempestas* denote a violent wind; *procælla* (*κέλαδος*), a mere squall or gust of wind; *tempestas*, a complete storm, or stress of weather, generally accompanied by thunder and lightning, rain or hail; whereas *vortex* and *turbo* denote a whirlwind; *vortex* (*vertere*), a weaker sort, that merely raises the dust; *turbo* (*στρέφω*, *στροφ-*

ἀλεγξ), a strong whirlwind that causes destruction, (v. 287.)

VENUDARE, see *Vendere*. VENUSTUS, see *Formosus*.

VEPRES, see *Dumi*.

VERBERARE; ICERE; FERIRE; CÆDERE; PULSARE; MULCARE; PAVIRE; CUDERE. 1. Verberare, ferire, and icere, mean, in a general sense, to strike, whether by throwing, hitting, or pushing; but the *verberans* makes his blow rebound; the *iciens* and *feriens* penetrate and wound, or break to pieces; the *iciens* (resembling in form *jaciens*) chiefly by throwing, for instance, *fulmine ictus*; the *feriens*, by pushing, for instance, *murum ariete*; whereas cædere, pulsare, and mulcare, denote especially striking, generally with a weapon; cædere, with a weapon that cuts and wounds, a hatchet, sword, whip, rod, strap; pulsare and mulcare, with a hard weapon, stick or fist. Pulsare has any object whatever, man, a door, the ground; mulcare, like to cudgel, only an object that can feel pain, especially man. 2. Verberare, in a narrower sense, denotes a quiet chastisement by the blows of a stick, which is generally appointed, as a formal punishment, by the competent authorities; whereas pulsare and mulcare, a misusage by blows or thrusts, which is administered as mere vengeance by unauthorized persons; pulsare (from *pellere*) as a slighter misusage with hand or stick, which principally hurts the honor and dignity of the person misused; mulcare (*μαλάξαι*, malaxare), a rougher misusage, with fists or clubs, which aims principally at physical pain, like a sound drubbing. 3. Pavire (*παίειν*) means to beat, in order to make a soft mass solid; cudere, in order to widen or extend a solid mass. Fulgere, battuere, and cajare are antiquated or vulgar expressions for beating. (v. 67.)

VERBOSUS, see *Garrire*.

VERBUM; VOCABULUM; VOX; DICTUM; DICTERIUM.

1. Verbum (*ἀράβος*) is a word, as a part of speech;

whereas **v o c a b u l u m**, as a part of language. The *verba* are verbs, the *vocabula* words in general. 2. **V e r b a** denote words in general, with reference to their meaning; **v o c e s**, with reference to their form and their sound. 3. As a grammatical term, **v o x** comprehends all the eight parts of speech; **v o c a b u l u m**, all legitimate words, consequently with the exclusion of interjections or natural sounds; **n o m e n**, only the nouns, adjectives, substantives, and pronouns; and **v e r b u m**, only the verbs. 4. **V e r b u m**, in a collective sense, denotes a general notion, that which is said; whereas **v o x**, **d i c t u m**, and **d i c t e r i u m**, are particular expressions; **v o x** (*ηχή*), an expression of feeling or passion, like an exclamation; **d i c t u m**, an expression of wit or intellect, like a *bon mot*. Tac. Hist. iii. 39. *Audita est sævissima Vitellii vox*, qua se pavisse oculos spectata inimici morte jactavit; comp. with Ann. vi. 20. *Scitum Passieni dictum percrebuit, neque meliorem unquam servum neque deteriorem dominum fuisse.* 5. **D i c t u m** is the general and popular expression for any pointed saying; **d i c t e r i u m**, a select term of later times for a particularly smart *dictum*, which is not merely the product of natural wit, but also of cultivation refined by literature and intercourse with polished society. (iv. 29.)

V E R E R I; **T I M E R E**; **M E T U E R E**; **S P E S**; **F I D U C I A**; **T I M O R**; **T I M I D I T A S**; **I G N A V I A**; **F O R M I D O**; **H O R R O R**. 1. *V e r e r i* (*όραν*?) like *αἰδεῖσθαι*, has its foundation in what is strikingly venerable; *m e t u e r e* and *t i m e r e*, like *δεῖσθαι*; and *φοβεῖσθαι*, in the threatening danger of an object. The *timens* and *metuens* fear the danger; the *verens*, the disgrace and shame. Cic. Phil. xii. 12. *Quid? veteranos non veremur? nam timeri ne ipsi quidem volunt.* Sen. 11, 37. *Metuebant eum servi, verebantur liberi, carum omnes habebant.* Liv. xxxix. 37. *Veremur quidem vos Romani et si ita vultis etiam timeamus.* Afran. ap. Gell. xv. 13. *Ubi malunt metui, quam vereri se ab suis.* Senec. Ir. iii. 32. *Quibusdam timeamus irasci, quibusdam vereamur.* 2. **M e t u s** (*ματᾶν*)

is fear, only as the anticipation of an impending evil, and reflection upon it, the apprehension that proceeds from foresight and prudence, like *δέος*, synonymously with *cautio*; whereas *timor* (from *τρέμω*), the fear that proceeds from cowardice and weakness. Or, *metus* is an intellectual notion; fear, as from reflection, in opp. to *spes*; for instances, see Cic. *Verr.* ii. 54. *Off.* ii. 6. *Liv.* xxx. 9. *Suet.* *Aug.* 25. *Tac.* *H.* i. 18. *Ann.* ii. 12, 38. *Sen.* *Ep.* 5. *Suet.* *Aug.* 5. *Cels.* ii. 6. *Curt.* viii. 6:— whereas *timor* is a moral notion, fear as a feeling, in opp. to *fiducia*, *animus*. *Cic.* *Divin.* ii. 31. *Att.* v. 20. *Rull.* i. 8. *Sallust.* *Jug.* ii. 3. *Tac.* *Hist.* ii. 80. *Plin.* *Ep.* v. 17. 3. In the like manner are *spes*, hope, and *fiducia*, confidence, distinguished. *Sen.* *Ep.* 16. *Jam de te spem habeo, nondum fiduciam.* *Tac.* *Agr.* 2. *Nec spem modo ac votum securitas publica, sed ipsius voti fiduciam ac robur assumperit.* *Suet.* *Cl.* 10. *Aliquanto minore spe quam fiducia.* *Liv.* x. 25. *Curt.* ix. 4, 25. 4. *Timor* denotes fear, as a temporary state; *timiditas*, fearfulness, as an habitual quality, which is connected with *ignavia*, as a more precise expression for the more general feeling. *Lactant.* iii. 17. *Epicurus . . . ignavum prohibet accedere ad rem publicam, pigrum exercere, timidum militare.* *Ignavia* is inaptitude for any noble action, and particularly for deeds of valor; *timiditas* is, under certain circumstances, excusable; *ignavia* is absolutely blamable. 5. *Metus* and *timor* have their foundation in reflection, whereby a person is made clearly aware of the object and ground of his apprehension; whereas *horror* and *formido* is an immediate feeling, which overpowers the understanding by the dreadful image of the nearness of some horrid object, and can give no account of the ground of its fear; *formido* (*fremere*) expresses this state immediately as a state of mind, like *όρρωδία*; whereas *horror* (*χέρσος*) as the bodily expression of this state, by the hair standing on end, the eyes wildly staring, etc., like

φρίκη. Tac. H. iv. 45. *Metus per omnes ac præcipua Germanici militis formido.* (ii. 190.)

VERERI; REVERERI; VENERARI; COLERE; OBSERVARE; ADORARE; ADMIRARI; SUSPICERE. 1. *Vereri* and *revereri* mean, to feel reverence; whereas *venerari*, to show reverence. Tac. Ann. xiv. 13; comp. *venerationem* sui with *matris reverentia*. 2. *Vereri* (*όφαντ?*) denotes respect bordering on fear and bashfulness; whereas *revereri*, fear and bashfulness arising from respect. In *vereri*, fear, in *revereri*, respect is the principal notion; hence *verecundia* is the dread of exposing one's self before the person respected; whereas *reverentia*, the calm consciousness that some one is worthy of this reverential feeling. 3. *Venerari* (*ἀντεσθαι?*) is used (at least in Cicero) only for demonstrations of reverence towards the gods and sacred things; *observare*, only for such demonstrations towards men; *colere*, towards either. Cic. Rep. i. 12. Ut . . . Africanum ut deum *coleret* Lælius, domi vicissim Lælium *observaret* in parentis loco Scipio. And, N. D. i. 42. ii. 28. The *venerans* seeks only to express due reverence, and by self-humiliation to avert the anger of the gods; the *colens* (from *κόλαξ*) seeks by acts of courtesy, of service, and of respect, to win the affection of some one, and the fruits of it, as from a cultivated field. *Veneratio* shows itself more in prayer; *cultus*, more in sacrifice: *veneratio* is more a single, transient act; *cultus* more a permanent expression of respect. Tac. H. i. 10. Vespasianus . . . Titum filium ad *venerationem cultumque* (ejus) miserat; that is, that he might do homage to the new emperor, and then also remain in his circle of courtiers. 4. *Observare* (from *ἐπιθεσθαι*) involves a mere negative notion, and denotes having regard for, in opp. to slighting; yet is not, on this account, *colere* a stronger, *observare* a weaker term. *Colere*, indeed, involves more palpable activity, *operam*; whereas *observare*, more tender regard, *pietatem*; hence some

times the one, sometimes the other, is the stronger expression. 5. *Adorare* is the most general expression for any sort of worship; whereas *veneratio* consists more in gestures, *precatio* in words. 6. *Reveremur validas auctoritates*; *admiramur raras virtutes*; *suspicimus excellentia dignitate*. At the same time it appears to me, that the *reverens* is in a state of silent awe; the *admirans* with the expression of loud, or at least visible enthusiasm; the *suspiciens*, under the image of one looking up to another with an humble feeling of his own inferiority. *Revereri* refers especially to moral; *admirari*, to intellectual and moral; *suspicere*, to any, even adventitious, pre-eminentces. (ii. 185.)

VERRES, see *Sus*. VERSICOLOR, see *Varius*.

VERSUTUS, see *Astutus*.

VERTERE; TORQUERE; CONVERTERE; INVERTERE; PERVERTERE. *Vertere* means to turn, that is, to move anything in order to give it another position or situation, like *τρέπειν*; *torquere* (from *τρέκω*, *ἀτρεκήσ*), to twist, that is, in order to move a fixed point, like *στρέφειν*. 2. *Convertere* means, either to turn in a body, with reference to those acting, as, for instance, *Ut pæne terga convertant*; or, with reference to the action, to turn completely; whereas *invertere* means, to turn only half round, so that the reverse side of the thing turned is exposed; lastly, *pervertere* means to turn upside down, so that the thing turned becomes useless, or falls to the ground. (v. 289.)

VERUTUM, see *Missile*.

VESANUS, see *Amans*.

VESTIS: VESTITUS; VESTIMENTUM; AMICTUS; AMICULUM; CULTUS; HABITUS. 1. *Vestis* (from *vas*, Goth. *wastjan*) is the most general expression, and denotes sometimes the whole clothes; *vestitus*, sometimes only a single article of dress, *vestimentum*. *Vestem mutare* denotes, to go into mourning; *vesti-*

menta mutare, to shift one's clothes. 2. *Vestis* and *vestimentum* denote the clothes which cover the body, as necessary or decent; *amictus* and *amiculum* (from *ambi* and *jacere*) the cloak or mantle which covers the under-clothing, for the sake of warmth or of ornament; *amictus*, the whole of the over-clothing; *amiculum*, a single article, as a mantle. Tac. G. 17. *Feminæ* sæpius lineis *amictibus* velantur, partemque *vestitus* superioris in manicas non extendunt. Curt. v. 1, 38. Sil. It. vii. 447. 3. *Cultus* and *habitus* have a wider meaning than *vestis*; *cultus* (occulere) whatever belongs to dress, girdle, hat, ornaments, arms, etc.; *habitus*, whatever belongs to the exterior in general, cleanliness, mode of dressing the hair, carriage of the body, etc. Suet. Cæs. 44. *Dicam ea, quæ ad formam et habitum et cultum et mores pertinebant.* Cal. 52. *Vestitu calceatuque cæteroque habitu.* (v. 209.)

VETARE; INTERDICERE. *Vetare* means to forbid by virtue of the law, in opp. to *jubere*; whereas *interdicere*, to forbid, by virtue of official authority, in opp. to *addicere, permittere*.

VETERNUS, see Antiquus. **VETULA, see Anus.**

VETUS; SENEX; GRANDÆVUS; LONGÆVUS; SENECTA; SENECTUS; SENIUM. 1. *Vetus* homo (*ἔτος*) denotes an old man, from the fiftieth year of his life, in opp. to *juvenis*, a young man, like *γέρων*; whereas *senex* (*ἀνάξ?* or *ἔρως ἔχων?*), an old man from his sixtieth year, with the accessory notion of his being worthy of respect, like *πρεσβύτης*; lastly, *grandævus* and *longævus* denote a very aged man, who has already exceeded the usual duration of life, and who is, consequently, somewhere about eighty or upwards. 2. *Senecta* denotes old age indifferently, merely as a period of life; *senectus*, as a venerable and experienced age, that commands respect and indulgence; *senium*, the infirm and burdensome age, which is to be looked upon as a disease. (iv. 89.)

VETUS, VETUSTUS, see *Antiquus* and *Puer*.

VIA, see *Iter*. VIBRARE, see *Librare*.

VICINUS; FINITIMUS; CONFINIS. *Vicini* (*οἰκεῖοι*) are neighbors, in reference to house and yard; whereas *finitimi* and *confines*, with reference to the boundaries of the land; *finitimi*, in a one-sided relationship, as the neighbors of others, who dwell near their boundaries, in a mere geographical sense; *confines*, in a mutual relationship, as opposite neighbors, who have boundaries in common, with the moral accessory notion of friendship associated with neighborhood. The *finitimi* are *finibus diremti*; whereas the *confines* are *confino conjuncti*. (v. 181.)

VICISSIM; INVICEM; MUTUO. *Vicissim* (from *εἰκάζω*) denotes, like on the other hand, and in hand, and in turn, a successive; *invicem* and *mutuo*, like reciprocally and in return, a mutual acting and suffering between two persons or things; *invicem*, more with reference to reciprocal actions; *mutuo*, to reciprocal or mutual states. (vi. 402.)

VICTUS, see *Vita*.

VIDERE; CERNERE; SPECTARE; INTUERI; CONSPICERE; ADSPICERE; ADSPECTUS; CONSPECTUS; OBTUTUS. 1. *Videre* and *cernere* denote seeing, as perceiving by the organ of sight; *videre* (*ἰδεῖν*) as perception in general, in opp. to an obstruction of the view, like *όραν*; *cernere* (*κρίνειν*) especially as a clear perception, in opp. to a transient or dim view; whereas *spectare*, *intueri*, *tueri*, and *contueri*, denote looking, as the dwelling of the eyes upon an object; *spectare* means, quietly to fix the eye upon an object that interests the understanding, and dwell upon it as upon a theatrical representation, like *Θεᾶσθαι*; whereas *intueri* (from *στοχάζομαι*), to fix the eye upon something that strikes the fancy or soul, as to contemplate, *Θεωρεῖν*. Cic. Fam. vii. 1. *Neque nos qui hæc spectavimus, quidquam novi vidimus.* 2. *Intueri* denotes merely to contemplate attentively;

contucri, to gaze upon fixedly, keenly, and with eyes widely opened. 3. Conspicere means to descry, that is, to get sight of an object of one's self, and generally of an unexpected object; whereas adspicere means to look at, that is, to cast one's eye upon an object, whether consciously or not. 4. Adspectus has an active meaning, as the looking at; conspectus, a passive meaning, as the sight of, that is, the appearance, often also the *field of view, sight* [as in *to be or come in sight*]; obtutus has a neutral sense, as the look. Suet. Tib. 43. Ut *adspectu* deficiente libidines excitaret; comp. with Cal. 9. Tumultuantes *conspectu* suo flexit; and with Cic. Orat. iii. 5. Qui vultum ejus cum ei dicendum esset, *obtutumque* oculorum in cogitando probe nosset. (iv. 305.)

VIERE, see *Ligare*.

VIGENS; VEGETUS; VIVIDUS; VIVUS; ANIMANS; VITALIS; VIVAX. 1. Vigens (*ἀλεξαῖ*) denotes a man, both in body and mind; fresh and in full strength; vegetus, one, in a mental sense, on the alert and animated; vividus (from *ηὐσ*? or from *vis*?), one, in a moral sense, full of life and energy. Liv. vi. 22. Exactae jam ætatis Camillus erat... sed *vegetum* ingenium in *vivido* pectore *vigebat*, virebatque integris sensibus. 2. Vivus (Goth. *quiws*) means living, in opp. to dead; animans, possessing life, in opp. to inanimate. 3. Vitalis means long-lived; vivax, tenacious of life. (iv. 445.)

VIGIL; INSOMNIS; EXSOMNIS. Vigil denotes the state of being awake as positive, and involves consciousness and will, and the application of vital energy, like *ἄγρυπνος*; whereas insomnis and exsomnis, only negatively, as sleepless, *ἄϋπνος*; but the insomnis cannot sleep; the exsomnis will not sleep. Tac. Ann. i. 65. Cum oberrarent tentoriis *insomnes* magis quam *pervigiles*. Vell. P. ii. 88. Mæcenas ubi rem *vigiliam* exigeret, sane *exsommis*. Hor. Od. iii. 7, 6. Frigidas noctes non sine multis *insomnis* lacrimis

agit; comp. with 25, 7. Non secus in jugis *exsommis* stupet Evias; or Virg. *AEn.* ix. 167, with vi. 556. (iv. 444.

VILLA; FUNDUS; PRÆDIUM; AGER; CAMPUS; RUS; ARVUM. 1. *Villa* (dinn. of ἔδος) denotes a country-house, usually with a real estate; *fundus*, a real estate, usually with a country-house; *prædium*, sometimes a country-house, sometimes a real estate, like landed property. At the same time *villa* is an architectural term; *fundus*, an economical term; *prædium*, a juridical term. Cato, *R. R.* 3. *Ita ædifices, ne villa fundum quærat, neve fundus villam.* 2. *Villa*, *fundus*, and *prædium*, suppose a proprietor, like *portio*; whereas *ager*, *arvum*, *rus*, and *campus*, are thought of without reference to a proprietor, like *pars*. 3. *Ager* and *campus* denote the field, whether cultivated or not; *ager* (ἀγρός), the open field, in opp. to ground that is built upon, or planted with trees, consequently in opp. to *urbs*, *oppidum*, *vicus*, *hortus*, *silva*, like ἀγρός; whereas *campus* (κήπος) denotes the low-lands and plains, like πεδίον, consequently in opp. to the high-lands, *mons* and *collis*; Cic. *Div.* i. 42. *N. D.* ii. 60. *Colum.* i. 2. *Herenn.* iv. 18. 25. *Curt.* viii. 1, 4. 4. *Rus* and *arvum* denote the corn-field; *rus* (ἀρότος) in opp. to the village or the town, like ἀρούρα; *arvum*, in opp. to pasture-lands and plantations, consequently in opp. to *pabulum*, *pascuum*, *pratum*, *olivetum*, *Sall. Jug.* 95. Cic. *N. D.* i. 45. *Plaut. Truc.* i. 2, 47. *Hor. Ep.* i. 16, 2. like ἀρότος. Cic. *Fr. ap. Quintil.* iv. 2. *Fundum* habet in *agro* Tiburino Tullius paternum. *Orat.* iii. 33. *De fundo* emendo, de *agro* colendo. *Tac. G.* 26. *Arva* per annos mutant, et superest *ager*. (iii. 5.)

VINCERE; SUPERARE; OPPRIMERE. 1. *Vincere* (εἰκεῖν? or ἀγκάσ ἀναγκάζειν?) means, to drive an adversary from his place, like νικᾶν; *superare* to win a place from an adversary, like ὑπερβάλλεσθαι. The *vincens* has more to do with living objects, with enc-

mies; the superans with inanimate objects, with difficulties. Tac. Ann. i. 25. *Invictos et nullis casibus superabiles Romanos.* 2. *Evincere* denotes especially the exertion and duration of the conflict; *evincente*, its consequence, and the completeness of the victory. 3. *Vincere* means to conquer by fighting; *apprimere*, without fighting, by merely appearing, in consequence of a surprisal, or of a decided superiority of forces. Cic. Mil. 11. *Vi vieta vis, vel potius oppressa virtute audacia est:* and to the same purport, Muren. 15. *Mithridatem L. Murena repressum magna ex parte, non oppressum reliquit.* (iv. 278.)

VINCIRE, see *Ligare*.

VINCULA; CATENÆ; COMPEDES; PEDICÆ; MANICÆ. *Vincula* (*ἄγκαλη*, from *nectere*) are bands of any sort, as a generic term for *catenæ*, etc., like *δεσμοί*; *catenæ* are chains, whether for fettering or for other uses, like *ἀλύστεις*; *compedes* (from *πεδη*), for fettering in general, the hands or the feet; *pedicæ*, irons for fettering the feet; *manicæ*, irons for fettering the hands. Tac. Ann. vi. 14. *Celsus in vinculis laxatam catenam, et circumdatam in diversum tendens suam ipse cervicem perfregit.* (iv. 284.)

VINDICTA; ULTIO; TALIO; PENA; MULCTA; CASTIGATIO; PUNIRI. 1. *Vindicta* (*ἀναδέκτης*) is an act of justice, like avenging: *ultio* (*ἀλαλκεῖν, ἀλέξειν*), an act of anger, like revenge; *talio* (*τλῆναι*), an act of retaliation. 2. *Ultio*, *vindictio*, and *talio*, take place in consequence of the supreme authority of an individual; *punatio*, *mulctatio*, and *castigatio*, in consequence of the demand of others; *pœna* (*ποινή, πεῖνα, πένομαι*), as a punishment which the violated and offended law demands, by any mode of suffering; *mulcta* (*μαλάξαι*) as an amerce-ment, which justice and equity demand, as a compensation for injuries done, especially a fine; *castigatio*, as a chastisement, which may serve to improve the individual, especially a rebuke. *Pœna* is for the gen-

eral good ; *mulcta*, for the good of the injured party ; *castigatio*, for that of the guilty party. (v. 249.) 3. *Poenire* means to punish, according to the principles of justice ; whereas *puniri*, in Cicero, to take vengeance into one's own hands.

VINOVENTUS, see *Ebrietas*.

VINUM ; TEMETUM. *Vinum* (*οἶνος*) is the general and usual ; *temetum* (from *taminia*), the antiquated and poetical name for wine.

VIOLARE, see *Lædere*. VIR, see *Homo* and *Puer*.

VIRGA, VIRGULTUM, see *Rami*.

VIRGO ; PUELLA ; VIRAGO. *Virgo* is an unmarried woman, whether young or old, in opp. to *mulier*, like *παρθένος* ; whereas *puebla*, a young woman, whether married or not ; for instance, Nero's wife, Octavia, twenty years old, in Tac. Ann. xiv. 64, like *κόρη* ; *virago*, a masculine, strong, heroic, young woman ; for instance, the Amazones, *ἀντιάνειραι*.

VIRTUS ; INNOCENTIA ; HONESTAS. *Virtus* (*ἀρετή*) means virtue, as far as it shows itself in becoming and meritorious actions ; *innocentia*, as far as it shows itself in blameless, especially disinterested conduct ; *honestas* (*χροαστός*) as far it shows itself in virtuous and noble sentiments. (vi. 406.)

VIRTUS, see *Ferocia*. VIS, see *Potentia*.

VISCERA, see *Caro*.

VITA ; SALUS ; VICTUS. 1. *Vita* (*οἶτος*) denotes the duration of life, in opp. to *mors* ; whereas *salus* (*ὄλος* ?), the safety of life, in opp. to *interitus*, *exitium*. 2. *Vita* denotes the public ; *victus* the private life of a man. Nep. Alc. 1. *Splendidus non minus in vita quam in victu.* (iv. 448.)

VITALIS, see *Vigens*.

VITIUM ; MENDA ; MENDUM ; LABES ; MACULA. *Vitium* (from *αὐάτη*, *ἄτη*), denotes any fault ; *menda* (*μάτη*), a natural fault, especially of the body, a blemish, like *βλάβη* ; *mendum*, a fault committed, especially in writing, a blunder or mistake, like *ἀμάρ-*

τημα; *labes* (*λώβη*), a degrading fault, a stain of ignominy, like *λύμη*; *macula* (dimin. from *μῶκος*), a disfiguring fault, a blot, like *κηλίς*.) (v. 319.)

VITUPERARE, see *Reprehendere*.

VIVAX, VIVIDUS, see *Vivens*.

VIRUS, see *Toxicum*. VIVUS, see *Vigens*.

VIX; ΛΕΓΡΕ. *Vix* (*ἥκα*) means scarcely, and refers, like *σχολῆ*, only to a thing that was near not taking place, in opp. to *omnino non*, Cic. Att. iii. 23; whereas *εγρε* means with much ado, like *μόλις* and *λόγις*, and refers to the agent, who is in a state of anxiety as to whether he shall succeed or fail, in opp. to *facile*, Cic. Sen. 20. (iii. 94.)

VOCABULUM, see *Verbum*. VOCARE, see *Nominare*.

VOCIFERARI, see *Clangere*.

VOLUCRES; AVES; ALITES. *Volucres* (from *έλιξαι*) means whatever flies, including winged insects, like *πτηνός*; whereas *aves* and *alites* mean only birds; *avis* (*ἀετός*) as a general term in natural history for any bird, like *ὄρνις*; *ales* (from *ala*) as a select expression only for a larger bird, like *οἰωνός*, especially the eagle, and *alites* is used in the language of the augurs as a technical term for those birds whose *flight* must be observed and interpreted, in opp. to *oscines*, or those birds whose *song* and *cry* must be interpreted. Ovid, Art. Am. iii. 410. Jovis in multis devolat *ales aves*. Hor. Od. iv. 2, 2. 4. Virg. Æn. xii. 247. Cic. N. D. ii. 64. (v. 207.)

VOLUNTATE, see *Sponte*. VOLUPTAS, see *Cupido*.

VORAGO; VORTEX; GURGES. *Vorago* (*ὅρνχος*) and the poetical word, of foreign origin, *barathrum*, denote an abyss in water, which may be either in a pool, pond, or sea; whereas *vortex* and *gorges* suppose water in motion; *vortex* moves in a horizontal direction, so that its water turns in a circle, and hinders whatever swims therein from escaping; *gorges* (from *γοργός*? or *γύργαλος*?), in a perpendicular direction, so that it drags down whatever comes into its

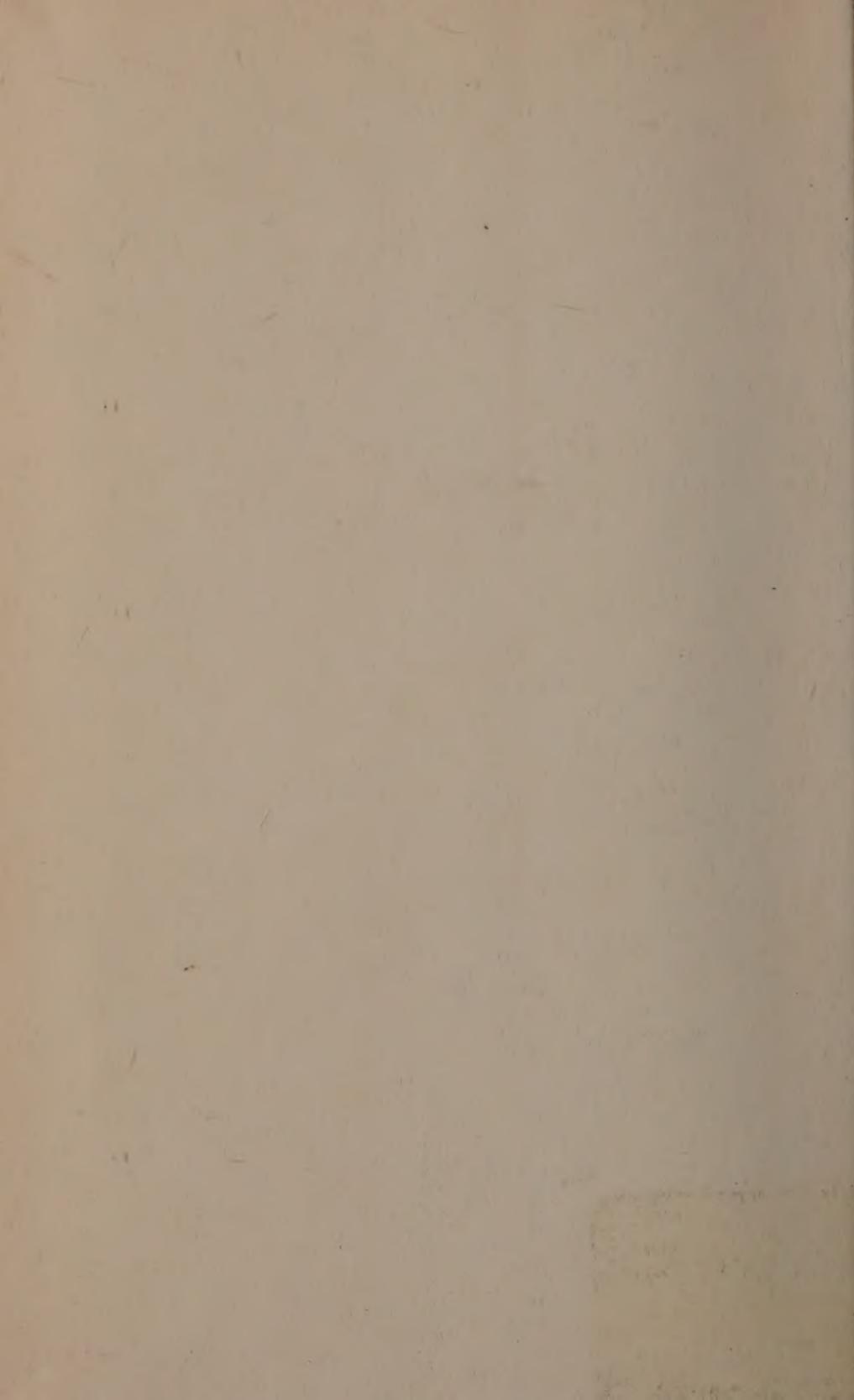
eddy, into the depth below. Liv. xxviii. 30. *Navis retro vortice intorta*; compare with xxii. 6. *Deficientibus animis hauriebantur gurgitibus.* (v. 155.)

Vox, see *Verbum*.

VULNUS; **PLAGA**; **ULCUS**; **CICATRIX**; **SAUCIUS**. 1. *Vulnus* and *plaga* denote a wound from without; *vulnus* (from *lanius*?) by means of a weapon, or other cutting instrument; *plaga*, by means of any instrument carried with intention to injure; whereas *ulcus* ($\ddot{\alpha}\lambda\sigma\xi$, $\ddot{\omega}\lambda\xi$) means any open or sore place in the body, that has begun to fester, etc.; *cicatrix*, the scar that is left when a wound is healed. Suet. *Vit.* 10. *Verbera et plagas*, *sæpe vulnera*, *nonnunquam necem* repræsentantes adversantibus. Plin. *H. N.* xvi. 12. Cels. viii. 4. 2. *Vulneratus* means wounded in general; *sauciis*, so wounded as to be unfit for fighting, and is the proper expression for those that are wounded in battle. Cic. *Verr.* i. 27. *Servi nonnulli vulnerantur*; *ipse Rubrius sauciatur*. (iv. 255.)

VULTUS, see *Facies*.

THE END.







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